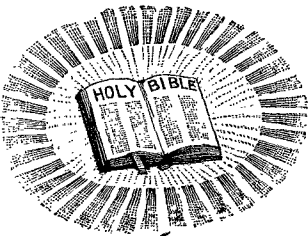


Bible Echo



SIGNS OF THE TIMES

"Sanctify them through thy truth; thy Word is truth." John 17:17.

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

SEA MISTS.

THE long blue waves upon the golden sands
Are rolling in;
Steady their throb, as if beat of heart that stands
At peace within.

There are blue hills beyond the tide, but they
Are shrouded now;
The sea mist, stretching all across the bay,
Hangs thick and low.

Yet are they there. The fisherman who steers
His boat, brown-sailed,
By compass true, doubts not, nor trembling fears
His errand failed.

There are blue hills beyond life's restless tide;
At times we catch
Faint glimpses of their beauty, such as abide
Our faithless watch.

Why strain our eyes to pierce the mist that hides
Our picture dim?
We have a Pilot who commands the tides;
Trust all to him. —Selected.

General Articles.

THE TEMPLE OF GOD.

MRS. E. G. WHITE.

THE First Epistle to the Corinthians was written by the apostle Paul during the latter part of his stay in Ephesus. The good seed sown here had seemed to promise an abundant harvest; but tares were planted by the enemy among the wheat, and ere long these sprung up, and brought forth their evil fruit. To meet these evils, he dictated to the faithful Sosthenes one of the richest, most instructive, and most powerful of all his letters,—the first extant Epistle to the Corinthians.

After a tender greeting to the church, Paul refers to their experience under his ministry, by which they have been led to turn from idolatry to the service and worship of the true God. He made no mention of the false teachers who were seeking to destroy the fruit of his labor. Because of the darkness and division in the church, he wisely forbore to irritate them by such references, for fear of turning some entirely from the truth. But he called the attention of the Corinthians to his own work among them, saying: "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

For other foundation can no man lay than that is laid, which is Jesus Christ."

The Lord gave Paul the wisdom of a skillful architect, that he might lay the foundation of the church of Christ. This figure of the erection of a temple is frequently repeated in the Scriptures, as forcibly illustrating the building up of the true Christian church. Zechariah refers to Christ as the Branch that should build the temple of the Lord. He also refers to the Gentiles as helping in this work: "And they that are far off shall come and build in the temple of the Lord."

Paul had now been working in the Gentile quarry to bring out valuable stones to lay upon the foundation, which was Jesus Christ, that by coming in contact with that living stone they also might become living stones. In writing to the Ephesians he says: "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God."

In his letter to the Corinthians he writes, further: "If any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it." Some ministers, through their labors, furnish the most precious material, gold, silver, and precious stones, which represent true moral worth in those gained to the cause by them. The false material, gilded to imitate the true,—that is, a carnal mind and unsanctified character, glossed over with seeming righteousness,—may not be readily detected by mortal eye; but the day of God will test the material.

The precious stones represent the most perfect Christians, who have been refined and polished by the grace of God, and by affliction which they have endured with much prayer and patience. Their obedience and love resemble those of the great Pattern. Their lives are beautified and ennobled by self-sacrifice. They will endure the test of the burning day, for they are living stones. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

From worldly policy, many endeavor, by their own efforts, to become as polished stones; but they cannot be living stones, because they are not built upon the true foundation. The day of God will reveal that they are, in reality, only wood, hay, and stubble. The great temple of Diana was ruined; her magnificence utterly perished; those who shouted, "Great is Diana of the Ephesians!" perished with their goddess and the temple which enshrined her. Their religion is forgotten, or seems like an idle tale. That temple was built upon a false foundation, and when tried it was found to be worthless. But the stones that Paul quarried out from Ephesus were found to be precious and enduring. Thus slowly as-

cended the temple of the church of God. The apostle says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Paul had, in vision, a view of the city of God with its foundations; and he represents the true Christian converts to be gold, silver, and precious stones. But the Jews were continually claiming to be the only true children of Abraham, and therefore the only legitimate building-stones for God's house; and when the Gentiles accepted the gospel, and were brought to the true foundation, the Jews murmured about this material. Thus they hindered the work of God; nevertheless, the apostle unflinchingly continued his labors.

One after another of the noble builders fell at his work by the hand of the enemy. Stephen was stoned; James was slain by the sword; Paul was beheaded; Peter was crucified; John was exiled. And yet stone after stone was added to the building, the church increased in the midst of the terrible persecutions that afflicted her, and new workers on the wall took the place of the fallen.

We may look back through centuries, and see the living stones gleaming like jets of light through the darkness of error and superstition, and they will shine with continually increasing lustre throughout eternity. The flashing light of these polished stones, set for beauty in Christ's temple, has ever been exceedingly annoying to the world; for their brightness in the midst of surrounding darkness shows the strong contrast between righteousness and sin,—the gold of truth and the dross of error and tradition. Those who refuse to obey the truth themselves are unwilling that others should obey it; for the course of the faithful is a continual reproof to the unbelieving and disobedient.

The servants of Christ have ever been greatly hindered in their labors by the errors which have from time to time corrupted the church. Carnal minds wrest the Word of God to make it pander to their follies and superstitions. That unerring Word, the rule by which every stone brought to the foundation must be tested, has been virtually set aside by many who appeared to be zealous builders on the temple of Christ's church. Thus wood, hay, and stubble have been laid upon the foundation stone by heedless workmen as precious acquisitions.

When emperors, kings, popes, and priests sought to defile and destroy this temple of God with sacrilegious idolatry, and persecution of the faithful, God's eye never for a moment left his building and his workmen. In the face of gaping prisons, torture, and flames, the work grew under the hands of faithful men; the structure arose, beautiful and symmetrical. The workmen were at times almost blinded by the mists of superstition that settled dense and dark around them, they were beaten back by the violence of their opponents; yet, like Nehemiah and his co-laborers, they still urged forward the work. Their language was, The God of heaven liveth and

reigneth; he will prosper his own work. Therefore we, his servants, will arise and build.

The figure which Paul uses of the temple erected on the foundation stone is to represent the work of God's servants to the end of time. To all who are building for God, the apostle addresses words of encouragement and warning: "If any man's work abide, which he have built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire." The Christian teacher who faithfully presents the word of truth, leading his converts to holiness of heart and life, is bringing precious material to the foundation; and in the kingdom of God he will be honored as a wise builder. He who neglects to teach the truth in its purity, is bringing material that will not stand the test. In the day of God he will suffer loss. Though it is possible that those who have spent the best of life in imperfectly teaching the truth may, by repentance and faith, be saved at last, yet their work is lost. Their life has failed of the good results that might have been secured. Souls have gone down to ruin, who, by a faithful presentation of the truth, might have been saved. Says the apostle, "Let every man take heed how he buildeth."

"THE CHRISTIAN'S HOPE."

EDITH BREBNER.

THE Christian's hope fills the heart of the true child of God with a joy and peace unspeakable. Especially when bowed down beneath a load of care and sorrow, he is enabled to look away to the home which Christ is now preparing for those who continue faithful till he comes.

Paul, in his letter to the Hebrews, 6:11, 12, exhorts us not to be slothful, but to show great diligence to the full assurance of hope unto the end; and he describes the living hope of the Christian as an anchor to the soul both sure and steadfast, showing that it will be a refuge and consolation through the Christian life. We find in our Christian experience that hope has many variations; to-day we may be on the mountain-top, and to-morrow away down in the valley. But we are exhorted to be "steadfast, unmovable, always abounding in the work of the Lord," knowing that our labor is not in vain in the Lord; so that at the end of our journey, we may say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." Hope should be kept strong and active; for "we are saved by hope." Hope relates to unseen and untried things; for "hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." During the entire Christian journey, hope claims for her own those joys which the Spirit reveals as awaiting the faithful.

The prophet Joel, in speaking of the time of trouble, when the heavens and the earth will shake at the sound of God's voice, says, "But the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3:16. Here he is promising help and deliverance to his children in the day of trouble. And as we ponder upon these precious promises, our hearts are lifted up in gratitude to God; for the Christian knows that though his hope will never be realized this side of the grave, not until the voice of Jesus is heard ringing through the universe, calling forth those who have gone to rest, it is still sure and unfailing—"He is faithful that promised." Thus amid discouragements, difficulties, and sufferings, we are enabled to keep our minds fixed upon the eternal things of God, and to say with the psalmist, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." Ps. 31:24. From first to last of our Christian course, hope must be as the helmet and anchor of our

souls; so that in the time of difficulty it may enable us to trust more in the mighty arm of Jehovah, and to be true to the cause we have espoused.

"How cheering is the Christian's hope
While toiling here below;
It buoys us up while passing thro'
This wilderness of woe.

"It points us to a land of rest,
Where saints with Christ will reign;
Where we shall meet the loved of earth,
And never part again."

Auckland.

THE CZAR AND HIS SUBJECTS.

A RUSSIAN lady named Marie Tshabrikova, long known as a brilliant writer, as a social leader in Moscow, and as a benevolent, noble-hearted woman, intensely loving her country, wrote a letter to the Czar, and went to St. Petersburg to make sure that the letter would reach the Czar's eye.

So far from being a Nihilist, this lady has always kept aloof from the revolutionary societies, which, in Russia, are banded together to assail the Czar's rule. She has conducted herself as a loyal subject, and has hoped that the evils of the despotism might be got rid of by peaceful rather than by violent means.

Her letter to the Czar was studiously moderate and respectful. She pointed out to him the abuses which exist in every part of his vast empire; the corruption and cruelty of the officials, who "form a thick wall" between the Czar and the millions of Russians who are not in the employ of the Government; the fact that his subjects have no way of making known or redressing their grievances, being denied freedom of speech, of the press, and of meeting, and the danger to the Czar himself in the continuance of the present condition of things.

"Could you, sire," declared the heroic woman, "like the monarch in the fable, pass invisibly over towns and villages, so as to know what life the Russian people live, you would see that order, maintained by thousands of soldiers, by legions of officials, by an army of spies—order, in the name of which every protest is stifled—that this order is not order at all, but official anarchy."

The reward dealt out by the Czar to this outspoken, but not violent or untruthful adviser, for a letter which should have warned and not incensed him, was immediate exile to Siberia. At the time that this reaches the reader's eye, Marie Tshabrikova has probably arrived at the Kara mines, and is subject to the brutal cruelties of the officials in whose charge the Siberian exiles, man and woman, high and low, are placed.

It is not easy to see what the result will be of the heartless power which makes such an act as this possible; or what the fate of the ruler and his officials, under whom a vast nation suffers wrongs so bitter and so constant.

The Czar's Government deliberately keeps the great body of the Russian people in ignorance as well as in virtual slavery. The sectional schools are so regulated as to make a good education difficult, if not impossible, to the great mass of children. The Russians, therefore, are not fit to govern themselves; and were they freed from the Czar's rule to-day, would not know which way to turn to secure a better government.

"Russia," says a recent writer, "is still many centuries in arrear of Central and Western Europe, with respect to the essential features of civilization. Her people are semi-barbarians at the best. If Parliamentary institutions were granted to them to-morrow, they would not know what to do with them. Tremendous problems, truly, await solution in the realm of the Czars."

But it seems as if an end must somehow come, ere very long, to a rule which grows more intolerable to be borne every day.—*Selected.*

IS CONSCIENCE OUR GUIDE?

E. S. EBDALÉ.

CONSCIENCE! What a familiar word, how frequently used, how often misrepresented, and made to cover error and abuse the truth! No man is destitute of a conscience; and many pride themselves upon its possession, forgetting that its merit depends upon the standard by which it judges. It is generally believed that conscience is a secret, and therefore a sacred, monitor, given by God as our guide. The infidel, who denies God, still has within him that which he dares not allow, and by which at last he will be condemned.

The first thought suggested in treating of conscience is its purpose; and as the Lord weigheth the spirit, even while a man's ways may be right in his own eyes (Prov. 16:2), there must be a standard by which, not only one man's conscience, but every man's is measured. Although they know the difference between right and wrong, the consciences of heathen, infidels, freethinkers, and indeed all unconverted persons, do not condemn them apart from the true standard. And do we not see many professed Christians who claim that they have a clear conscience, and yet are all the time ignoring the test by which such a conscience is known?

The question arises, What is the test of a good conscience? Paul, when brought before the council at Rome, declared that he had a good conscience before God, and in 2 Cor. 4:2, that he was free before God and man by manifestation of the truth, commending himself to others' conscience in the sight of God. "Now the end [object] of the commandment is charity [love] out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. 1:1-5. Here, then, is the secret. Judged by God's measure, his law, Paul had a good conscience. Obedience is the test of love, and when it is "out of a pure heart" and of faith unfeigned, a good conscience is the result. Of what use, then, is conscience apart from that which makes it pure and good? It is worse than useless; it is misleading. To this end was conscience given, that I might accept or reject the good and evil placed before me. It is common indeed to hear persons speak of acting up to the dictates of their conscience; but how seldom are they willing to apply the test, and prove by the Word of God that their course is right.

A good conscience will be a safe guide to the kingdom; for it is directed by the unchangeable law of God, washed by the blood of Christ, purged from evil works, and calls for ready obedience to the will of God. Heb. 9:14. This conscience, then, that the apostle speaks of, bears by the Holy Spirit proofs of its purity; and a conscience that does not aim at purity is a dead or dying one. Rom. 1:22.

God's way is alone perfect, and his Word the only true test for all man's convictions and theories. Of all conscientious scruples, that alone can answer a good conscience that will stand the searching eye of Him who discerns the thoughts of all hearts, and will bring every secret thing into judgment, whether it be good or evil. Eccl. 12:14.

AVALANCHES.

IN Switzerland, avalanches are sadly too frequent. They are known also under other names in some parts of Italy and Germany. Avalanches consist of large accumulations of snow, set free by some means, descending from an elevated region to the valley. Their action is more or less twofold: chiefly by the mass of the snow sweeping away or overwhelming everything which comes in its course; but also, sometimes, by so violently disturbing the air as to cause a hurricane, which in its destructive force kills men and cattle and tears up trees and even houses from their solid foundations.

Avalanches have been divided into four classes.

There are powdery avalanches, in which the snow and ice break up into powder, forming a kind of silver cloud, sparkling like quicksilver and making a noise like distant thunder. This kind is more dangerous by reason of the commotion produced in the air than by its weight or power to overwhelm. There are what are called creeping avalanches. The mass of snow, being disengaged, moves down a more gentle slope, as on an inclined plane, and so is sluggish in its course. Then there is the glacier avalanche, which consists of a large mass of ice detached from the glacier above, which descends to the valley. This is the least dangerous kind, and is more common in summer. Lastly, there is the avalanche proper, which is the most dangerous of all, and consists of vast accumulations of snow set free from above, which increase in force as they descend, overthrowing houses, tearing up trees, burying villages, and swallowing up forests, cattle, and human beings. Sometimes, however, an avalanche may change its character in its descent, as, for instance, a creeping avalanche may reach a steep declivity, and the mass of snow falling on the sharp angles of a rock, it may be shattered and its mass dispersed in a cloud of powdery snow. Cases occur sometimes in which, instead of burying the objects with which they come in contact, they drive them into the valley and deposit them at a considerable distance from their original position. A remarkable case of this kind occurred in 1806; an avalanche which fell in the Val Calanca transferred an entire forest to the other side of the valley, and planted a fir-tree on the roof of the rector's house!

An instance may be given of the effects of a powdery avalanche which occurred in the Oberland, in the canton of Berne. It was on the 12th of December, 1808, about six o'clock, that the avalanche descended on the village of Shärmatt, sweeping away three houses, and carrying one of them fully three hundred yards, and some portions of it more than half a mile. In one house two persons were smothered by the snow, and five in another. The third house contained six children and their uncle. Some of the children were in bed, and the rest were sitting at a table learning their catechism. All at once the light was put out, a thick darkness surrounded them, they felt themselves enveloped in snow and whirled along, they knew not whither. Presently a deep ditch stopped the progress of the house. The uncle, soon recovering his presence of mind, began to grope about the snow for the children. After a long search, he found them—all alive and not seriously injured. He took them to a barn near by, where they were obliged to spend the remainder of the night, some of them almost naked, though the cold was intense. The father of the children was engaged with his cows at a shed at some distance, and was horror-struck, when he returned to where his house had stood, to find nothing but a bank of snow. His anxiety was relieved, however, when he found all alive and well.—*Selected.*

MIRACLES.

L. A. SMITH.

A GREAT deal of useless apologizing is done by some theological writers of the day in connection with the subject of miracles. They seem to think it is too much to ask people to take the Bible narrative just as it reads, and that were it necessary to do so, there would be no defense against the attacks of those who regard not only these, but other portions of the Scriptures, with very scant credulity. They aim to reduce a miracle as nearly as possible to the level of a natural occurrence, to suit the ideas of those who cannot believe anything ever happened unless they are able to account for it by their understanding of the operation of natural law. The miraculous element has thus, by the aid of the fertile imagination which such writers usually possess,

been almost wholly eliminated from some miracles, and in others reduced to a degree which will, they think, bring them within the bounds of credibility.

The absurd and useless nature of all such attempts is well shown by the following illustration given by Rev. A. T. Pierson, of the harmonious relation which may exist between miraculous occurrences and established natural laws:—

I have a watch here. When wound up, it runs straightforward until it needs winding. By a fixed law, in conformity with the very structure of the time-piece, its hands move only in one direction while they move at all. Yet, when I find that it is too fast, I move the hands backward—I interrupt the usual movement, but I violate no law. The watch could not have turned back its own hands and corrected itself, but a superior intelligence interferes for a proper end. Have I suspended or violated any law? or have I simply brought a new law to bear, which, though not in ordinary operation, is entirely consistent with the laws which govern the movements of the watch? As I examine more minutely into the structure of this delicate piece of mechanism, I observe a remarkable fact—the maker of this watch has made provision for just such a reversal of that law by which both minute and hour hands move only forward. He has provided for a backward movement, when the intelligent owner chooses, without any interference with this exquisite arrangement; while I turn back the hands, I disturb no wheel, and there is not even one tick the less; and yet, left to itself, the hands of that watch never could change their direction of movement. Who is competent to say that, when God reverses the hands on the great dial of nature, he has made no provision for such reversal?

Apply this illustration to the miracle of the standing still of the sun and moon at the command of Joshua. He who formed the earth, and ordained those laws in obedience to which it turns upon its axis each twenty-four hours, producing a uniform succession of day and night, can, if he chooses, regulate and control his mechanism as the watch-maker does his watch; and the sun and moon might on that memorable occasion, without acting in opposition to God's established laws, not only have stood still, but even turned back in their orbits.

The cause of truth has no need of the gratuitous labors of those who are ever seeking to explain away the miraculous nature of miracles. Their explanations make them no more credible than they were before, and it is not in the least essential whether they are capable of any degree of explanation or not. There is nothing to be gained by trying to comprehend them. The language of Scripture has made them as comprehensible as they ever will be to any mortal mind.

WHERE THEY FOUND THE PHARAOHS.

THE story of the finding of the Pharaohs is a familiar one—how the authorities of the Egyptian Museum, knowing that rare antiquities bearing the names of famous kings were being freely offered to tourists in the neighborhood of Thebes and Luxor, finally traced the full knowledge of their hiding-place to four brothers, Abd-er-Rasoul by name, one of whom being induced, by the offer of a large amount of *backsheesh*, to reveal the spot, Brugsch Bey came to Luxor, was conducted to the shaft in the hills, lowered into the chamber, and the great "find" of mummies was made. Here were huddled together the bodies of the mightiest kings and queens who had ruled over Egypt, among them Rameses the Great and Seti I., both oppressors of the Hebrews, whose portraits, made from the mummies, are now familiar to every Bible scholar. We had seen the originals, only a few days before, lying in state in the royal hall of the Museum at Ghizeh (formerly Boulak), with such of the ornaments as were found with them in cases near by. That these ornaments are so few is not to be wondered at, since this sepulchre had supplied a large family of merchants with "anteekahs" for several years.

On our way up the river, we had seen the luxurious

tombs which had been first prepared for these royalties; but the longing to visit the mountain cave, to which, for some unknown reason and in some unknown age, their mummies had been secretly hurried, was strong within us. A guide at Luxor offered to take a chosen few to the spot; but to go down the shaft was impossible. "Will you bring a rope?" "Oh yes, me bring a rope. But you can't go down." "All right; only bring the rope."

So we crossed the river from the landing at Luxor over to the site of Western Thebes. It was a lovely day—every day in Upper Egypt is lovely. The sun shone hot on the shore; but a light wind played with our "puggarees," and blew a few grains of sand, now and then, against our black glasses. Far in the distance the two Colossi sat in the midst of the long stretch of bright green grass beyond the yellow sand; and the ruins of the Temple of Rameses the Great loomed up in the direction toward which our donkeys were being hurried. We stopped a moment at the temple for another look at the great statue of the kingly builder which lies broken beside the ruined columns. One cannot help comparing the self-satisfied smile on the faces of many of these stone images of Rameses with the ghastly look of the half-open mouth of the mummy at Ghizeh.

The guide, in his white turban and long, dark-blue gown, was riding behind. Turning about, I noticed for the first time that he had no rope.

"Here, you humbug! where is that rope?"

"Oh, my master, there is no use. No one can go down."

"But we came to go down, and you said you would bring a rope. Come now, no rope, no backsheesh."

After a few more remonstrances, he rode toward a mud village with one brick house rising in the centre (his own abode), and presently appeared with a rope swung over his arm. The Arab nature is peculiar.

We stopped again; this time at the tomb of the priest Petamunaph, largest of all the Theban tombs, and one not generally visited on account of the bats which infest it. The sepulchre occupies about 23,000 square feet, the books say, and I say that each square foot has its own particular bat. They put out our candles and tripped merrily over our ears, and otherwise disturbed our contemplations of the sculpture on the blackened walls. Petamunaph is no longer in his tomb, and I would not have stayed had I been Petamunaph.

We drew nearer the hills, and finally entered a dreary *cul de sac*, with a yellow limestone barrier rising on three sides. In one corner a footpath led up the hill, and there, not a hundred feet above the plain, a rock was pointed out, behind which they said was the entrance to the famous shaft.

When I took my first look down that hole, with its sides lined with cracked and jutting shale, I wished I had not been so firm about the rope. With that comfortably left behind, we could have abused the guide, peered into the gray depths, and gone back to the ship. But with the rope here, and with twenty-five natives looking on, it was clearly our duty to go down the hole. Meantime another rope came, the first not being long enough, and the men were splicing them together in a very business-like way. Our Abd-er-Rasoul friend proceeded to tie one end around his body, and, slowly backing off the side of the pit, disappeared into the depths below, while half a dozen Arabs paid out the cable. Presently there came a crash of stone; but the rope held firm, and a cheerful Arab shout was wafted up into the daylight. This proved that the stones had started from below Abd-er-Rasoul and not from above him—a matter which may seem trifling to the reader, but is of more than passing interest to the fellow in the pit. He reached the bottom; the rope came back, and one after another the four men in our party descended.

I took off my coat and hat, and, as the Arabs insisted, my shoes also. The rope was around my

waist, and I was backing off into space. Where do you put your foot? What is the use of going down this hole, anyway? I am no Brugsch Bey, and there's nothing to see when I get to the bottom. Then I felt around for a foot-hole (for the shaft is inclosed by the hills on all but one side, and so there is no chance to see beforehand where you are to go; and the top of the hole is its smallest part). No foot-hole being apparent, I came up to get fuller particulars, and was met with the jeers and the shouts of the animated crowd of spectators.

Then it was that the guide, readjusting the rope about my waist, grinned and remarked, "Why for you call me 'humbug' when I didn't bring the rope?"

I backed off at once, swung out clear, gave up the foot-hole theory, and, with my hands on the rope and my feet kicking against the sides, was lowered into the depths. There was no longer a log across the top of the pit as when Brugsch Bey went down, so the rope rubbed against the sharp edge of the cliff—and it was a well-worn rope.

This and one or two other little matters occupied my attention going down. It couldn't be so very far; for, after all, the earth is only eight thousand miles through, and of course this hole could not reach nearly—Ah! there is a welcome sharp stone against my foot. This must be the bottom. I looked up, and, seen in that way, the hole was about forty feet deep.

We lit our candles, and crawled through a half-choked passage running down for about twenty feet at an angle of forty-five degrees. Then, turning to the right, we walked through a horizontal tunnel fifty feet in length, climbed down some rough stairs where the passage was considerably larger, and picked our way along another and longer tunnel into the sepulchral chamber—a room about 15x25, and perhaps seven feet high. The floor of the passages was covered with loose stones which had fallen from the roof, and here in the chamber there were great boulders everywhere, and the ceiling had lost at least two feet of stone. The loose condition of many more pieces above warned us to keep our hands off, and suggested quiet.

Abd-er-Rasoul, who had so many times entered this chamber on a very different errand, pointed out the positions where the mummies had been found. Here had lain the great gilt coffin of Queen Nofretari; yonder was the spot where Rameses II. had been packed in with his less famous kindred; here old King Pinatem had slumbered, forgotten, for centuries. Not only had this chamber been full of mummies, but the tunnels and stairs had been blocked with them. What a sensation must have been Brugsch Bey's as he first crawled through that passage, and the light of his flickering candle fell on the gilded cases and revealed cartouche after cartouche of the most famous kings in Egyptian history! No wonder that, as he told us in Cairo, he was almost overcome, and was obliged to seek the outer air, where his friend handed him a bottle of whisky, the entire contents of which he drained without knowing it or feeling any after effects.

The number of pieces of mummy cloth, dried fruits, etc., that strewed the floor showed that this was not a spot familiar to the tourist. We found a lotus bud, which fell to pieces as we took it up. And finally, making up a bundle of our treasures, we crawled back through the passages, blew out our candles, and were safely drawn out of the shaft, to be welcomed with approving shouts and pats on the back by the Arabs, who saw their backsheesh safely delivered into their hands.

The sun had set behind the Theban hills as we went down the sandy footpath and found our donkeys waiting; and, after bidding Abd-er-Rasoul and his co-laborers a grateful adieu, we galloped over the darkened plain.—*Wm. W. Ellsworth, in Christian Union.*

WHILE the souls of men are dying,
And the Master calls for you,
Let none hear you idly saying,
"There is nothing I can do!"
Gladly take the task he gives you,
Let his work your pleasure be;
Answer quickly, when he calleth,
"Here am I, O Lord, send me."

THE SPIRIT OF CHRIST.

F. M. WILCOX.

"Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. There have ever existed, in connection with the church, a class of professed Christians, who, disregarding the plain requirements of God's truth, claimed to receive authority for their course of action from a higher source than the Word,—to be guided directly by the Spirit of Christ. In Luther's day this class, with Thomas Munzer at their head, came near ruining the cause of truth by their fanaticism; and had it not been for the providential return of Luther from the Wartburg, a far different mould might have been given to the work of reform.

The same class exist in the world to-day. Among them are men, who, tired of the restraint placed upon them by the truth of God, seek an easier way of Christian living than the path marked out by the lowly Man of Nazareth. To them the Word of God in its plain, literal sense has no meaning. Like Origen, they seek for its hidden, spiritual signification, revealed, they say, directly to them by the Spirit of Christ. They cry with Munzer, "The Spirit, the Spirit!" But when we see their inconsistent lives and actions, and witness their ruthless rejection of truth simply because it condemns their wrong course, we feel to exclaim, as did Luther, "Most assuredly we will not follow where their spirit leads them."

"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. Here is the test of man's relationship to God. It is not his lofty professions, or the piety attributed to him by his brethren, but the fact that he walks in the ways of the Lord, which marks him as a child of God. He who has the Spirit of Christ will be Christ-like. He will do as Christ did, and "walk even as he walked." Let us note a few of the many good things characteristic of the life and walk of Jesus, and determine, if possible, what fruits will appear in the life of him who is led by the Spirit.

Christ kept the law of the Lord. He says through his Spirit: "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. This delight in the commands of God led him to regard each of the ten great precepts as of equal importance and obligation. If the Spirit that was in Jesus led him to keep the law, and that same Spirit is in us, will not the principles of the law dwell in our hearts and govern our lives likewise?

Christ was "meek and lowly in heart." Matt. 11:29. *Meek* means to be "submissive to the divine will, gentle, yielding, unswerving, and humble." He who has the Spirit of Christ will manifest the fruit of meekness in his life. Gal. 5:23. He will not be proud and boastful, holding his own opinions in opposition to the plain "thus saith the Lord," exalting self and his own righteousness, but will be "submissive to the divine will," "humble," and "yielding," even though the truth of God may cut across his way and condemn his course. He will not compromise with evil, but will be "unswerving" for God and right, anxious to know the way of the Lord, and delighting to walk therein.

He who has the Spirit of Christ will manifest a forgiving disposition. When wronged by others, spit upon, and reviled, he will be enabled to say, as did Jesus when suffering at the hands of cruel men, "Father, forgive them; for they know not what they do." He will not hold for years some old

grudge against a brother in the church, but will forgive even as he expects Christ to forgive him. Mark 11:25. He will go even further than this. If he knows that his brother has aught against him, he will go to that brother, and try to effect a reconciliation. Matt. 5:23, 24. It is only when these conditions are complied with that God has promised to hear the prayer of the suppliant.

The Spirit of Christ will be shown in his followers through their missionary efforts. Christ "went about doing good," and all who are actuated by his Spirit will do as he did. It may not be to preach the gospel in foreign lands, or to contribute thousands of dollars to the support of missions; but every man who has the love of Jesus burning in his soul, will, according to his several ability, help swell the tide of missionary effort. Christ has given to every man his work. Mark 13:34. Each should determine where his place is in the work of God, and then faithfully perform every known duty. A visit to the sick, a kind word, a cheering smile, a silent prayer for the work of God,—all these give evidence of the love of Jesus in the heart. Nor is it alone to strangers that the missionary spirit will be shown, but in the home and among friends as well. Helping the weary wife or mother in her duties, making the home pleasant for the tired husband or father, reclaiming with gentle words the backslidden son or daughter, are only a few of the many ways in which the Spirit of Christ will manifest itself to him who is guided thereby.

As the artist can produce a better picture by closely studying the scene before him, so may the Christian better model his character after the divine image by carefully studying the great Example. We become like that about which we think. As a man thinketh, so is he. Like begets like. The man whose mind continually runs in a low channel of thought will become low in nature. But he who is endeavoring by a right course of action to climb upward toward God, will, almost unconsciously to himself, approach so near to the Source of light, that, permeated and transformed by the divine rays, his life will become like the life of God, and on his heart will be painted the divine image of Christ our Lord.

Do you wish to become like Jesus, study his life and character. Meditate upon his wondrous words of instruction. Treasure up his teachings in your heart; live them out in your life. Think of Jesus, talk of Jesus, act like Jesus. Do in all things just as Jesus would do under the same circumstances. "Whether therefore ye eat, or drink, or *whatsoever* ye do, do all to the glory of God." 1 Cor. 10:31. Do this, and his Spirit will come into your heart in unstinted measure; and in your life will be manifest that love of God, and that loyalty to every principle of right, which is in Him who is the way, and the truth, and the life.

LITTLE CITIES AND LITTLE SINS.

BESSIE BELL.

THE overwhelming wrath of God was about to descend upon the inhabitants of Sodom and Gomorrah, because of the universal corruption which pervaded the whole cities of the Plain. God, in his infinite goodness and mercy, had spared them until their evil deeds had become so great that he purposed to rain down fire upon them and utterly destroy the place. Lot and his family, dwelling in the midst of such wickedness, would naturally have come under the wrath of God. But Lot being a man of integrity and righteousness, and one who feared the Lord, he was forewarned of the terrible calamity that was to overtake the doers of unrighteousness. Angel messengers were despatched to warn Lot of the impending doom of the city, and to open up a way of escape. Lot and his family were commanded to leave the city speedily and to take refuge in the mountains,

lest they be consumed. But they were reluctant to leave their worldly associations, and where Lot as a man of influence had great possessions. Lot reluctantly departs with the angels, and chooses his own place of safety with the words, when referring to the city of Zoar: "Behold now, this city is near to flee unto, and it is a little one: oh let me escape thither (is it not a little one?), and my soul shall live." Thus we see a lack of faith and confidence in the promises and commands of God on the part of Lot, and a seeming indifference to implicit obedience to the commands of his Maker. He was permitted to reside in the little city, and follow his own inclinations; but after a time he was compelled, through fear, to leave Zoar and ascend the mountains.

So it is in this age and generation; messengers are sent to forewarn the world of the coming judgments of God, whose wrath will be poured upon the nations of the earth unmixed with mercy. The entreaties are heard throughout the universe, "Come out of her, my people; lest ye be partakers of her plagues." But there is an unwillingness on the part of the people to obey the summons. Many look back at their possessions, and the luxuries of this life, and feel loth to give up those things which they have striven to accumulate, with the honor and influence which their worldly possessions have given them. They prefer to remain with their sinful pleasures, thinking that it is only a little departure from the right track.

Lot looked upon the city of Zoar as a convenient place, thinking as it was a little city no calamity could come upon him by choosing his own ark of safety, and ignoring the commands of God. As it was many hundreds of years in the past, so it is in the nineteenth century. Obedience to the Lord's commands often interferes with men's worldly gain and prosperity, and they are reluctant to leave that which is dear to them, and walk in the law of the Lord; so with perhaps a lingering look, they exclaim: I do not think God requires me to put myself to such inconvenience. It is only a little matter, therefore I will be safe. So they lay down their own waymarks, and rest contented in their own wisdom.

The commands of God are plain and clear in this dispensation; they are as emphatic in regard to our times as the word of the angels to Lot. But still how many in our day turn aside to their little cities, as Lot was fain to turn to his, instead of being obedient to the full command of God. They think to improve events by adding to his implicit commands, and thereby deceive themselves by gratifying inconsistencies of their own—a course, which, in the end, always proves the inefficiency of any improvement that man can make upon the Word of God. The gratification of appetite is a little city to some. God has testified to his people the correct course in this matter, passing his displeasure upon certain habits of eating and drinking common to the daily lives of many, who, like Lot, still seek to gratify themselves, and displease God by turning from the strait testimony to little innovations of their own, till at last the little city may prove the ruin of their souls. How many to-day turn from the emphatic commands of God, not as Lot did under a permit from God, to ways of their own. Little cities of this sort are dangerous at any time, especially when God has pointed out a straight course to the eternal city; viz., the commandments of God and the faith of Jesus. Strait is the gate and narrow is the path that leadeth to heaven, and few there be that find it. And the moral to be taken from this incident is this; Little cities into which we drop in deviation from the commands of God are the snares which the tempter sets for the soul.

Let us therefore avoid little cities, especially when they attract under the significant title of *little*. If any of us have dropped into Zoar, let us quit it as Pilgrim did the city of Destruction, and pass forward on the high road to the city of the Great King.

Timely Topics.

REMOVING THE LANDMARKS.

ONE after another the old landmarks which characterized the stalwart Christian faith of our fathers are being removed in compliance to the more modern aversion to distinctive doctrines and practices. A very popular sentiment at the present day demands the obliteration of such usages and beliefs as involve peculiarity in life or action, or which require sacrifice of the natural feelings or convenience. There is scarcely one of the prominent Protestant churches where the battle of modern liberalism is not being waged against the outspoken and salient doctrines cherished by the founders of that church. In the Presbyterian Church, Calvinism is being assailed by many progressive minds, who do not fancy the strait-jacket claims of the old election and foreordination doctrines. The memory of those who fought to escape the tyranny of Romish ceremony and superstition, and established the Anglican Church, is dishonored by many who are now seeking conformity to those practices which their religious progenitors so justly loathed. In the Baptist Church are many who are no longer friendly to the unfriendly communion which excludes those who do not believe and do as the creed of that church teaches. Under the same influences, the gauge of the Congregationalist faith is being continually broadened by individuals, to suit the various fancies of men who commit themselves to no creed or accountability. In the Methodist circles the same struggle goes on in the form of a fight over the "class-meeting question;" or whether attendance at class-meetings shall still constitute, as it used to do, a condition of membership. We specify these names, not to call attention to these particular churches, but to indicate the evidences of the tendency in the public mind which we have mentioned. People nowadays are not as willing to submit to the restraints and constraints of religion as they once were. The religion which interferes the least with the worldly relations of men and women is the one most acceptable. Certainly there is no sense in religious peculiarities for peculiarity's sake. He who voluntarily takes up some odd notion or peculiar practice, not only subjects himself to useless pain, but uselessly sacrifices much of the influence for good which he ought to exercise over others.

But, on the other hand, he who sacrifices principles of right for the sake of compliance with popular feelings, forsakes the work to which God has called him, and neutralizes his influence for good, while he is simply swelling a popular tide in favor of error.

STANLEY AND EMIN.

STANLEY is taking his share of glorification at the hands of admiring England. All classes delight to do him honor. And no one can read the narrative of those three years in the heart of Africa, while constantly contending with every form of obstacle which degenerate nature and demoniac savages could interpose, without admiring the heroism of Stanley. How great his anxieties, and how severely his endurance was tested, we perhaps may try to imagine, but cannot fully understand.

But when we come to look for the grand results of so much sacrifice and pains, we are bound to be disappointed. The great expedition was undertaken to relieve Emin Pasha, the governor of the Equatorial Provinces, which had been partially wrested from heathenism. For this purpose were those weary marches and counter-marches undertaken and endured. For this forts were built, battles fought, fevers contracted, lives sacrificed. Emin was found an ex-prisoner from his own realm. His dominions have relapsed into heathenism. He is almost dragged away, and after finally reaching the coast, having been rescued at such great pains, he

does not wait to give his benefactors a chance to look at him. The cheers of civilization which greeted his emergence from the jungle had not yet reached Zanzibar, when he turned his back on the world, and disappeared in the dark depths again.

The deed of which Stanley is the principal hero is still as commendable as if its object were now being feted by European princes. It seems that personal jealousy and national ambition have had something to do with bringing about this change in the programme. But at the same time there is undoubtedly in the mind of the German Pasha noble purposes in behalf of the tribes who sit so low in heathen darkness. He has expressed and shown for their welfare the deepest interest; and if we are to believe reports, his reluctance to leave them arose from this feeling. It is to be hoped that his best desires will be accomplished.

BARMAIDS AS CHRISTIAN MINISTERS.

A MINISTER in South Australia, Mr. Marrson, has made a bold strike for notoriety in a way that certainly will not recommend his common sense to most people. The attitude in which he poses before the world is that of a knight errant defender of barmaids in general. This gallant gentleman not only refutes the insinuations and imputations sometimes cast against the purity of barmaids as a class, but he styles them, in their vocation of dealing out "liquid damnation," as "one branch of the Christian ministry," and speaks of them as "these long-suffering, hard-working girls, who truly serve God in their vocation and ministry." He says he has many friends among them, and recommends their "slanderers to go regularly to the bar, and drink of the excellent wines of the colony, and procure the honor of an acquaintance with a large number of the girls who wait there."

After reading the extraordinary letter of this clerical wine-bibber, who boasts of his acquaintance and sympathy with the most infamous traffic that curses mankind, we cannot but exclaim, What next? Has the professed church of Christ so far forgotten her mission of saving the fallen, that her ministers must thus plead with respectable men to enter the road to ruin? To properly estimate the influence of those women who live and work behind the liquor bar, it is not necessary to assail their personal characters; that is a separate question. One thing is certain, the more pure and Christlike young ladies are, the more they will avoid such associations. But to class them as laborers for God in the Christian ministry is not one whit short of blasphemy. The presence of comely and talkative females at the liquor bar is a strong enticement to men to frequent the place and to purchase of their wares. Their presence induces and encourages also the attendance and patronage of persons of their own sex. Thousands of women will buy liquor of a woman, who would not have the courage to ask it of a man. So, from these two reasons alone, it is evident that their attendance in the public house is in the direct service of Satan. And so far from being encouraged or apologized for, all Christian people should demand that the association of women with the liquor trade should be placed under the ban of society and the law. We know not what branch of the church harbors this man, but cannot believe that any Protestant body will countenance such utterances. And he who seeks to please God and please the world is sure to sacrifice the divine favor. It is sad that the desire to walk with the world should become stronger in the church than the desire to walk with God. All these questions have a tendency to remove the characteristic features of old-fashioned religion. So far as these questions bring the church into conformity to the Word, they are to be welcomed. As indicating a desire to become like the world, they are to be deplored.

The Home Circle.

LOOK UP, NOT DOWN.

LIFE to some is full of sorrow—
Half is real, half they borrow;
Full of rocks and full of ledges,
Corners sharp and jutting edges.
Though the joy-bells may be ringing,
Not a song you'll hear them singing;
Seeing never makes them wise,
Looking out from downcast eyes.

All in vain the sun is shining,
Waters sparkle, blossoms twining;
They but see through these same sorrows
Sad to-days and worse to-morrows;
See the clouds that must pass over,
See the weeds among the clover—
Everything and anything
But the gold the sunbeams bring.

Draining from the bitter fountain,
Lo! your mole-hill seems a mountain.
Drops of dew and drops of rain
Swell into the mighty main.
All in vain the blessings shower,
And the mercies fall with power.
Gathering chaff, ye tread the wheat,
Rich and royal, neath your feet.

Let it not be so, my neighbor;
Look up as you love and labor.
Not for one alone woe's vials;
Every one has cares and trials.
Joy and care are linked together,
Like the fair and cloudy weather.
May we have, oh let us pray,
Faith and patience for to-day. —Selected.

A MOTHER'S WORK.

OUTSIDE of the farmhouse, the sun was shining, and the wind stirring the great bed of mignonette under the windows. The farmer's old wife planted it in the spring, that the sweet odor might come up to her while she was at work. Great flocks of ducks and chickens were cackling about the kitchen door, now waiting for her. It was she who always fed them, and the robins and sparrows, too, in winter. She loved every living thing, no matter how small or ugly, which God had made.

But though these dumb creatures have watched with their bright, anxious eyes for days, they cannot find her. Her chamber windows are closed so that there is only a dull twilight inside, and on the bed she lies, dumb and motionless.

She was always at work from early dawn until late at night, and now it is the busiest hour of the day. The house is crowded with strangers, her children are in grief and trouble; but she lies there sleeping, and takes no notice.

Her husband, a hard-featured old man, bends over her with an unaccustomed moisture in his keen eyes.

"She was a good wife," he says to his daughter. "She worked hard for me for forty years. Maybe too hard. She looks tired out."

"She slaved for us all!" cries the girl, sobbing, on her knees. "I might have lightened the load for her. How patient she was! Nobody ever saw her angry or fretful, no matter how hard the day's work had been. I went to her with all my worries and troubles. She was so wise! Whom can I go to now? There is nobody who can fill her place to me! Nobody! nobody!"

One of her sons, a haggard, middle-aged man, whose face bore the traces of dissipation, had sat alone during this time in the corner of the darkened room unnoticed; for he had long been an outcast, and father and sisters had lost affection for him and even their interest in him.

When they had gone out now, he came up and knelt beside the bed and laid his head on the breast on which he had slept when he was a baby. But for the first time, there was no warm beat in it for her son.

"Mother," he whispered, "you never failed me! Every man's hand is against me, but you—you loved me!"

All he had known of good or of Christ in the world was through her. She was an illiterate, humble woman; her voice was never heard in public, even in the little church prayer-meetings: but all through his life she had prayed with her boy, she had talked to him of God and heaven as of things as real to her as the house in which she lived and worked.

Now she had gone, and he was alone.

He knelt beside her, silent, for a long time, and then rose, and taking her cold hand in his, promised before God to lead a different life. A ray of sunlight struggled into the room and fell upon him as he stooped and kissed her.

"Mother, you have saved me at last!" he said, and went out, his coarse face full of exaltation.

But to all these words of approval, of remorse, of love, from the lips that were dear to her, she made no answer, but lay sleeping, taking no notice.

If they had been spoken yesterday, they would have filled her soul with happiness.—*Youth's Companion*.

NIGHT-TERRORS IN CHILDREN.

MANY adults know from their own experience how distressing actual terror is. A perilous exposure has perhaps called it out so strongly that the very remembrance of the adventure is exceedingly painful. Some men have been completely prostrated by the feeling. Not a few sufferers from cerebral disease have been tormented with terrors only less horrible than those experienced by the victim of delirium tremens.

It is well known that a night of terror has not unfrequently blanched a stalwart sufferer's hair to absolute whiteness. Many a sudden death has been due to sudden fright.

Now night-terror is not uncommon among children, and their sufferings from it are quite as real, and perhaps quite as great, as those of the grown men and women to whom we have referred, and the practice of dealing harshly with them because of the unreasonableness of the fear, and sometimes even of punishing them with a view to breaking up the habit, or with the thought of expelling a fancied trouble by a real one, cannot be too strongly condemned.

Every one should remember that it is of the very nature of terror, whether the cause be real or fancied, to unnerve its victim.

Says the *Medical and Surgical Reporter*, "Whoever has experienced these terrors in his own person, or studied them in his own children, must feel deeply that they are a very serious affliction, and call for the greatest amount of wise and kindly sympathy, and the most discreet management.

"In most cases, they are associated with some chronic or temporary ailment. Indigestion, a catarrhal condition of the air passages, which interferes with respiration, swelling of the tonsils, or of the substance of the walls of the air passages, and congestion of the membranes of the brain, constipation, or an over-filled bladder, are among the causes which give rise to night-terrors. In treating them, of course, it is necessary, first of all, to ascertain, if possible, the presence of such exciting causes, and to remove them."

A bright light in the room is often exceedingly helpful, as thus the real, through the medium of sight, crowds out the imaginary. How often even strong-minded men find a similar relief from imaginary fears! Sometimes an assuring word from one whom the child fully trusts, with her presence for a while in the room, may be sufficient to allay his fears and soothe him to quiet slumber. Sometimes his mind may be relieved by diverting it, as the *Reporter* suggests, by producing his toys, or games, or picture-books, or by playing on a musical instrument.

COUSIN CHARLOTTE.

Mrs. LEE looked up from the letter she was reading. "Cousin Charlotte is coming to spend a month with us," she said.

There was a sudden silence; startled, dismayed glances passed around the breakfast table. Mrs. David Lee, who had just been brought home a bride, asked, "Who and what is Cousin Charlotte?"

The judge made haste to answer, "Miss Charlotte Bell is a most lovable woman of about thirty. She has a fine intellect and a warm heart. There is no scheme of philanthropy in her native city in which she does not take part."

"She is a beauty, too!" exclaimed one of the boys. "I do not know a more beautiful woman."

"She is a faithful Christian," said Mrs. Lee, gravely.

"If she is perfection, why do you dread her coming?" Mrs. David asked her husband when they rose from the table.

"Wait and you will see," he said.

Cousin Charlotte telegraphed the next day: "Coming on night train."

There were six trains that night from the West. Judge Lee and David haunted the station from six o'clock until two in the morning, but no Cousin Charlotte. The night was cold and stormy, and the judge went home aching with lumbago. All of the next day and night some of the Lee family were on guard at the station, but they watched in vain.

Two days later she arrived, gay and smiling. "You expected me? Too bad! I changed my mind, and really forgot to wire you. I must ask you to look after my trunk. I haven't the least idea what I have done with the check."

For two days David was busy sending telegrams in every direction for the missing luggage, while Cousin Charlotte foraged upon the girls' wardrobes for gowns, collars, and other such things.

Miss Bell never rose in time for breakfast, and was sure to be absent at luncheon and dinner-time. Her meals, therefore, had to be prepared separately. The cook rebelled, the chambermaid gave warning. Cousin Charlotte made numerous appointments with people concerned in benevolent work to come to the house, and then went out and forgot them; she always kept the family waiting an hour for her to dress when they were going to a concert or lecture.

She appointed a conference with discharged prisoners for the same evening that Mrs. Lee had chosen for a reception in honor of the bride. The gay young people and the quondam thieves and burglars met in the parlor.

Through all these discomforts Miss Bell passed, smiling airily, "Really, I forgot!" or "The matter was so petty, it escaped my notice," was her only apology.

With her heart full of kindness to all the world, she had a singular facility for saying unpleasant things. She denounced the pope to a Catholic, insisted on helping a Jew to ham and oysters, and described the horrors of a death from consumption to a young girl already hectic with that disease.

"If I had had a brother who was hanged," said David, "Cousin Charlotte would talk to me of nothing but ropes! She has a genius for indiscretions!"

She always deplored her thoughtlessness, and the next moment, by a heedless word, stirred up some slumbering feud, or tore open an old wound.

When, after a dozen postponements, the day of her departure actually arrived, the Lee family breathed a sigh of relief.

"One of the women who best deserve heaven," said the judge, "but who are intolerable upon earth!"—Selected.

ARCTIC FLOWERS.

LIEUTENANT SCHWATKA tells us in *Woman* that there are 762 kinds of flowers in the Arctic regions, while within the Antarctic Circle not a flowering plant has yet been found. About one-half of the 337 flowering plants on Alpine heights—that is, between 8000 and 13,000 feet above the sea—originated in the Arctic regions.

The polar flowers seldom have any perfume, and the few that exhibit the delightful quality, however feeble, are from the class that have crept over the cold border marked by the Arctic Circle; none of the fifty Esquimaux flowers have any appreciable odor.

"The color of these boreal blossoms is generally of the cold tints, as if in harmony with the chilly surroundings, instead of the warm hues that would break in upon the desolation with double effect by sheer contrast where so few cheering sights are to be seen. White and yellow predominate, and these colors seem associated with frosts and cold weather; for it appears that those flowers we call 'everlastings,' and which are the longest to defy the nippings of the coming winter weather, are mostly tinted like the Northern snows and yellow Northern lights.

"Nearly all the plants of these cold countries are of the biennial or perennial sorts, as the season is too short to give annuals the whole length of time they demand for the maturing of their fruit to insure the next season's growth. These perennials act like our hardy spring flora, by rapidly pushing their growth before the snow is all off the ground, and with the very first cessation of the vernal cold. I have seen flowers in bloom so close to the snow, on King William's Land, that I think the foot could be put down and leave an impression on the edge of the snow and crush the flower at the same step; while Middendorf, a Siberian traveller of note, says that he has seen a rhododendron in that country in full flower when the roots and stem of the plant were completely incased in soil frozen as solid as a stone.

"In that boreal zone, and in the snow-swept mountains, we find another kind that actually love to burrow and spread their species in and on the bare snow and ice itself. Naturalists have succeeded in separating forty-two species of purely snow and ice plants from the many that have been submitted for examination. All these require the microscope to determine what they are in the kingdom of nature, and nearly all of them depart from the rule of pale hyperborean hues, and give us rich crimson, or some of the tints of red, which would look cheerful enough in this desolate region, were it not for the fact that the great red splotches on the snow resemble blood."

A lecturer on Lapland and the Lapps told us last winter that the beauty of the Lapland flowers is marvellous. Acres on acres of the richest bloom are spread out before the eye. Some expanses are blue with violets, some purple with a flower whose name we cannot recall, and the richest golden bloom covers other large areas. In the long summer's day, when, during July and August, the sun is never below the horizon, but "ricochets" from hill-top to hill-top, from the east point round to the same point again, every twenty-four hours, vegetation makes wonderful strides; "barley stalks have been known to grow two and a half inches during this interval," and in one place in Norway, on a certain farm, three crops were grown in one season. It is not unusual in Norwegian valleys to secure two crops in one season. So the "rapidity of polar growth under a never-setting sun" gives some of our Arctic brethren abundant bloom and cereal growth.—*New York Christian Advocate*.

A FAIR reputation is a plant, delicate in its nature, and by no means rapid in its growth. It will not shoot up in a night like the gourd of the prophet, but like that gourd it may perish in a night.—*Taylor*.

Useful and Curious.

BOILED WATER.—Water is sometimes, though too rarely, boiled before being drunk in the family circle; but to the Sanitary Board of Houghton-le-Spring belongs the distinction of having boiled the water for a whole village before allowing it to enter the reservoir. Having traced an outbreak of enteric fever to the great Herrington well, they erected engine-boilers near it, and boiled every drop of water that was taken out.

THE Photographic Society of Geneva, Switzerland, has just made an interesting experiment. It has been observed in the cases of mature married couples who have lived together for a long period of years, that, harmonious in thought and feeling, and subject to the same conditions of life, they acquire a strong facial resemblance. The society took the photographs of seventy-eight couples to see to what extent this facial resemblance prevails. The result, says a London paper, is that in twenty-four cases the resemblance in the personal appearance of the husband and wife was greater than that of brother and sister; in thirty cases it was equally great, and in only twenty-four was there a total absence of resemblance. The pictures are interesting, both as illustrating this curious fact, and as proving that not every couple is separated within a year or so by that popular institution, the divorce court.

SUBSTITUTE FOR GLASS.

A NEW medium for introducing light into enclosures, to be used in the place of glass, has been invented and is in use in London. It consists of a web of fine wire, the threads being drawn about one-twelfth of an inch apart, coated with a translucent composition varnish, the base of which is linseed oil. It is formed by dipping the wire cloth into the varnish edgewise and letting it dry, and repeating the process until the proper thickness has been attained; it is then placed aside for a time until the material has become fully set. This invention does not possess the transparency of glass; still it admits of a comparatively free passage of light, and it has the advantage of not being fragile, but pliant and durable. It is not affected by weather, and its color, which varies from a light golden to dark brown, is rather pleasant to the eye.

THE SAHARA DESERT.

THE Sahara as a whole is not below sea level; it is not the dry bed of a recent ocean, and it is not as flat as the proverbial pancake all over. Part of it, indeed, is very mountainous, and all of it is more or less varied in level. The Upper Sahara consists of a rocky plateau, rising at times into considerable peaks; the Lower, to which it descends by a steep slope, is "a vast depression of clay and sand," but still for the most part standing high above sea level. No portion of the Upper Sahara is less than 1300 feet high—a good deal higher than Dartmoor or Derbyshire. Most of the Lower reaches from 200 to 300 feet—quite as elevated as Essex or Leicester. The two spots below sea level consist of the beds of ancient lakes, now much shrunk by evaporation, owing to the present rainless condition of the country; the soil around these is deep in gypsum, and the water itself is considerably saltier than the sea. That, however, is always the case with fresh-water lakes in their last dotage, as American geologists have amply proved in the great Salt Lake of Utah.

Moving sand undoubtedly covers a large space in both divisions of the desert; but, according to Sir Lambert Playfair, our best modern authority on the subject, it occupies not more than one-third part of the entire Algerian Sahara. Elsewhere rock, clay,

and muddy lake are the prevailing features, interspersed with not infrequent date groves and villages, the product of artesian wells, or excavated spaces, or river oases. Even Sahara, in short, to give it its due, is not by any means so black as it is painted.—*Cornhill Magazine*.

THE CHANCELLOR OF GERMANY.

THE successor of Prince Bismarck in the office of Chancellor of the German Empire, General George Von Caprivi de Caprera de Montecuccoli, was born at Berlin on Feb. 24, 1831. His father, descended from an illustrious Italian family, was a high legal functionary in the service of the Prussian State. Entering a regiment in his eighteenth year, he won rapid promotion, and served with distinction in the campaigns of 1864 and 1866. In 1870 he acted as chief of the staff to the 10th corps, and took part in all the battles on the Loire. Winning further advancement in military rank, he was appointed in 1882 to the command of the 30th division at Metz; and next year, passing from the army to the navy, he succeeded Herr Von Stosch at the head of the Admiralty. His performances in organizing the fleet of the German Empire obtained much notice on the accession of the Emperor William II. Then, the command of the Imperial fleet being vested in Admiral Von der Goltz, the army regained the services of General Von Caprivi, who, in the redistribution of military commands, was rewarded with that of the 10th or Hannoverian Army Corps, one of the finest in the whole service. He is undoubtedly a man of great administrative ability; but whether or not he possesses the talents of a diplomatist or the sagacity of a statesman remains to be proved. The Emperor William II. probably intends to do his own statesmanship. It is said that his Majesty prefers a soldier for his new Chancellor, as likely to know best how much strength is given to an Imperial policy by having an army to back it. Personally, General Von Caprivi, though many years junior to Bismarck, is rather like him in countenance, and is even slightly bigger in stature and breadth of shoulders, which will have no small weight laid upon them.—*London News*.

HOGS AND CASTE IN INDIA.

MILLIONS of men loathe the hog and dread its touch. Jews, Mohammedans, and Hindoos agree with each other in their detestation of "the unclean one." A party of Europeans, travelling in the East, were much annoyed at meal-times by the natives swarming around them like flies. At last one cunning man suggested that a piece of bacon might drive them away. It was produced, and as soon as the natives saw it, they fled.

A mounted English officer of high rank, ignorant of the Hindoos' prejudice against the hog, took up the little son of a Hindoo noble and placed the boy before him on the saddle. The saddle was made of pigskin, and the child's caste was at once broken. He had touched the polluting hog, and not until he had gone through a long and expensive series of purifications in a cowshed was he received among his own people.

The captain of an East Indiaman once used a pig to compel the crew to do their duty. The ship was largely manned by Hindoo sailors, who, as long as the vessel was in the warm latitudes, cheerfully did their work. When, however, the higher latitudes were reached, the men suffered from the cold, and began to shirk their duty.

At last they refused to come on deck, and in spite of threats and even blows, remained below in the fore-castle. A happy thought struck the captain; he ordered a rope tied to the leg of the ship's pig and had the animal lowered into the strikers' quarters. Immediately every Hindoo, fearing his caste might be broken, rushed on deck to avoid contact with the contaminating beast.—*Selected*.

Bible Echo and Signs of the Times.

"Christ, the Power of God and the Wisdom of God."

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Melbourne, Australia, June 15, 1890.

LEARNING THE TRUTH.

"PROVE all things," says the apostle, "hold fast that which is good." We all admit that the counsel is good; but at the same time it should be carried out understandingly. Prejudice often prevents people from acting upon this counsel at all. It closes the mind to the investigation of that toward which it is entertained. No matter how worthy or commendable the object presented for consideration, prejudice at once decides against it, and the mind is closed to all evidence. The truth of God has always contended against the blind opposition of an ignorant and determined prejudice.

Pharisaical pride, too, frequently closes the heart to the reception of light and truth. Rich, increased with goods, and have need of nothing, has satisfied many souls who knew not that they were miserable, and poor, and blind, and naked. Spiritual pride flourishes amidst the greatest spiritual destitution. Its flaunting and flashy robes hide the true condition of the wearer, and veil the truth from his sight. Those who boast of their liberal minds and readiness to receive the truth will often be found to be so completely wrapped in self-sufficiency and bigotry that an angel from heaven could not convince them there was any truth they did not hold, nor any facts with which they were not already conversant. The truth falls before such people like pearls before swine, to be trampled under foot.

Another class of misguided people are those who are led to investigate erroneous theories, and embrace them for truth. The fate of many who have thus been deceived in the past is regarded as a warning to others, who at once decide not to prove anything, to stand where they are, lest they fall to a lower station. Such a position effectually bars the progress of the mind, and eventually leads to results perhaps as undesirable as those which were feared.

But those who wish to advance in the way of truth do not need to stumble. There is no occasion of stumbling when we walk in the counsels of God. The reason that so many who open their hearts to conviction are led to embrace error, is because they do not use a proper standard with which to "prove all things." There can be but one standard of right and truth. If this be so, then everything that is presented for our credence should be tested by that standard. But this is not always done. Here is where the danger lies—in adopting a false standard in forming the conclusions and convictions of the mind. To illustrate: If we try Spiritualism by its own standard, we shall be bound to acknowledge its claims upon our belief. If we try Mormonism by its own statements and claims, it will have a clear case, it will justify itself. It is thus that it gains the attention of people and wins its adherents. It is in departing from God that people fall into error. God has given us the Bible as the express revelation of his will. He has said to us: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Jesus, while here upon earth, said: "If ye continue in my word, then are ye my disciples in-

deed; and ye shall know the truth, and the truth shall make you free." Only those who depart from God's Word are brought under bondage to error. Another equally serious mistake is to test the truth by anything except a divine standard. If we set up our own judgment, which is the creature of early education and prejudice, we are almost sure to reject the truth of God.

The Thessalonian mob rejected the gospel without having heard it. In contrast with their course, it is said that the Bereans "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Their nobility was manifested in their freedom from bigotry, not in the readiness with which they accepted what they heard. Their wisdom was manifested by comparing what they heard with the great standard of truth, and accepting that which was good. This quality of the mind is as noble now as ever it was. Aided by the Spirit of truth, men who were actuated by an earnest desire to know the truth have been instrumental in bringing light out of darkness. They have been pioneers in the paths of the just. We may safely follow, if at every step we consult the guide-book, and ask for the wisdom which cometh from above.

It is a very unsound logic which says, My father and grandfather were good men, and if I stand in their footprints I shall be equally as good. That does not follow. If our fathers were good men, it was because they faithfully did all the will of God as they knew it; they lived up to all the light they had. To imitate them, we must do the same. And God never designed that each generation should stand where the preceding one stood. The Saviour's injunction was, "Walk in the light;" not stand or sit in the light. The Bible is a mine of untold wealth. We may seek for truth as for hidden treasures. There are truths "new and old." There is also a caution for every by-path. Every form and species of error is pointed out. Let us test all things by its sacred counsel, and hold fast the good.

LOT'S WIFE.

In the midst of one of his discourses on his second advent, our Saviour interjects an admonition which should lead us all to study carefully the peculiar character of the person alluded to in the forcible expression, "Remember Lot's wife." There must have been some features in her life and character which led to her many misfortunes and her startling fate. And to give appropriate force to the warning of Christ, it must be that people in the last days will be especially exposed to influences similar to those which controlled the Lot family.

When we read of Lot that he was a righteous and just man, that he did not assimilate with the filthy and wicked circumstances around him, we are led to wonder why he chose such surroundings rather than a pastoral life with Abraham, the friend of God. To us it would seem to have been one of the greatest privileges to be associated with such a man. And we cannot but conclude that while Lot had a love for the principles of holiness and a sense of God's claims upon him, he had at the same time a love for the traffic and emoluments of the world.

But, without wishing to do any injustice to the female portion of his family, we state what seems a very clear hypothesis, that behind Lot's choice of territory and subsequent policy there were influences at work which were not promotive of a life of consecration. These influences

guided his worldly course, and they undoubtedly proceeded from his wife. We have no account of her parentage or of her life as an individual. But her husband was wealthy, and they had a family of daughters growing up to womanhood; and she was naturally desirous that they should have the benefits of society and education. The idea of rearing those daughters in rural simplicity could not be entertained; and no doubt the advantages to be derived from living at least near a city were urged upon Lot with a woman's ingenuity and perseverance. So they pitched their tent toward Sodom.

The first step in that direction was the virtual victory of a worldly policy over the fear of God, which led that family to ruin. Soon they are living on a respectable (?) street in that cursed city. Their daughters are left to drink in the noxious poisons from surrounding pollution. They doubtless become fascinated with the life their parents have chosen for them, and alliances are formed with the youth of Sodom. Lot vexes his soul over the abominable wickedness about him; but it is of no use. His wife and daughters refuse to "go out of the world" to become odd and peculiar; they choose to live as other people do; they follow the fashions. Grandchildren are born, and thus new and stronger attachments spring up. Corner lots and bank stock, too, have their charm even for the patriarch.

But the cry and stench of sin reaches Heaven. Angels come down to investigate, bringing with them the commission of doom. Lot and his wife realize that the slumbering judgments have at last awakened, and they must flee; but how reluctantly they go. "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him; and they brought him forth, and set him without the city." But there was a rending of hearts. The heart of the wife and mother was bound up in her children and the little ones, in her home and her treasures. How could she leave them to perish! Thus while her feet were hastened by the mercy of God, her love remained with the city she was leaving. She could not appreciate the great deliverance; therefore she turned her back on God, her Saviour, and gazed with agonizing longings upon the scenes which held her hopes, her all. Salvation had come to her, and to her house; but she was not ready to receive it.

Jesus says plainly that as it was in the days of Lot and Sodom, so it shall be in the last days. We are in those days. Men are saying, Peace and safety, and, No cause for alarm; they smooth over the dreadful crimes and sin of our day, and mingle in the giddy throngs of pleasure and sin. Parents choose for their sons and daughters the accomplishments of fashion and society, and lead them in ways where they become familiar with sin, while righteousness and repentance of sin are put far away from their thoughts.

Many of these indulgent parents are professed Christians. They have nominally chosen the service of Christ; but it is only a name. Their hearts are in the keeping of the world, and they long for its show, and to see their children built up in pride and popularity rather than the graces of Christ.

Let such remember the timely warning furnished in the sad history of the Lot family. Great privileges were theirs, but the world took their hearts. The favor of God was rejected for a miserable mess of pottage. Their name, designed of God to shine through future ages, is blotted out in terrible judgments, their history merged into that of an infamous progeny.

PECULIARITY OF INDIAN SOCIETY.

S. N. H.

THAT India has had a civilization for many centuries is a fact that any who are at all acquainted with its history will not for a moment deny. There are many existing palaces, buildings, and monuments which indicate not only wealth, but an architectural and artistic taste that is not common at the present time in any of the European countries. There exists in Agra, within the fort, which is surrounded by a wall seventy feet high and a mile and a half in extent, a palace built by King Akbar in the year 1556. This palace is of solid marble, and was designed to accommodate over three hundred wives belonging to the king. There is not a door or anything that can be seen from the floor or pillars to the roof, but the clearest white marble, except the thousands of mirrors which are inlaid in small sections behind a curiously wrought marble, and in the massive pillars and in the walls of various rooms, mosaics inlaid within and without in the richest style of the Florentine art.

There are precious caskets in marble, glittering all over with jasper, agate, cornelian, bloodstone, and topped with golden domes, and ballustrades of marble wrought in open patterns of such rich design that they resemble fringes of lace when seen from below. It is larger than the temple built by Solomon. For magnificence and grandeur, we have never seen the like in Europe.

Notwithstanding such buildings, indicating wealth and taste and civilization in certain directions, yet India is inhabited by a race that has not materially changed in habits and customs for thousands of years. Unlike other nations that mingle with people from different parts of the world, and where tribal and political distinctions are blending and amalgamating according to the ordinary operations of civilizing forces, India remains unchanged. In short, the community, instead of being coalesced by these agencies, is more split up by divergencies of doctrine, of ritual, or by mere caprice of superstition, into separate bodies, which eat and intermarry only among themselves, thus establishing and preserving isolation. Caste seems to be the stereotype mould which has in India preserved those antique prejudices of blood and religion that have been worn out or destroyed in almost all countries of equal or inferior civilization. The entire structure of society, with its social relations and religion, is so interwoven with caste, that, when one succumbs or changes, all fall to the ground together.

The marrying of children and the seclusion of the married women and widows seem to be among the greatest means for preserving this condition intact. It would be almost impossible for those who have never witnessed anything of this kind to realize that such irrational principles of an ancient religion, which are as a mere troubled sea, without shore or visible horizon, driven to and fro by the winds of boundless credulity and grotesque invention, can still be preserved in life and power.

Children are married at a very early age. One writer, in speaking of the law of marriage, says, "The age of the girl differs according to her caste and customs; for some twelve, for some eight years, are recommended; others that she should be married while she still runs about the house naked." Twelve years seem to be the limit. If unmarried at that age, the girl is disgraced and her father has sinned. Many extracts from their law might be quoted which will show that if the girl is not married at the

age of twelve years, the father has not only committed a sin, but it would be a disgrace for any one to marry her after that age. A marriage must always be made in the caste. Another custom of the marriage relation is, that should she become a widow even before she has lived with her husband, because she is so young, she can never be married again.

There are many other laws and regulations which are connected with marriage, and all of them are in some way connected with their religion; so that if the marriage law is violated, they might as well renounce their religion. And when this is done, the individual has not only lost himself, but involves his ancestors who have died before. And not only this, but to break their caste is forever to be disinherited from family wealth and family ties. The wealth in the family is not divided, but belongs to the members of the family in common. None of the family or caste can again eat with the poor victim who has lost caste. He is buried in effigy, and all social relations are forever severed. The same arbitrary custom relates also to the seclusion of the females of the better castes. Even in infancy, the girl should not be seen in public or on the streets. She should look upon no man except her own husband or his nearest relatives, and not even this when other females are present. The responsibility of this seclusion of the girl rests on the parents while she is young, and after marriage on the husband and his relatives. Were one of the king's wives to look upon the face of another man, or under any circumstance to speak to him, she would be put to death. It is not, however, sin for them to see other women of their own country, or of another nationality. Neither is this law enforced upon the lower caste, who in this respect have an advantage over their sisters of higher caste.

It can be readily seen that as long as such ideas prevail, caste will exist, and their religion remain sacred to them. Caste is not made by wealth, neither does it die with poverty; it is inherited, and passes down from one generation to another. In the early ages of society, the system of caste prevailed more or less throughout the different nations of the earth. "But in course of time it has been abolished in all countries but India and Ceylon. By no other nation was it ever observed with such strictness, or enforced by such severe penalties, as among the Hindoos. From the birth to the funeral pile, it directs every movement. The Hindoo, by day and night, at home or abroad, in walking or sleeping, eating or drinking, in all the customs of the society in which he moves, and in the events that determine his entire life, is always under its pervading and overmastering influence." It should be remembered that caste is derived from birth alone; it cannot under any circumstances be transferred from one class to another. The Queen of England may raise any of her subjects to the peerage, but she cannot alter the caste of the Hindoo. The highest nobleman in England may enter the cottage of the humblest peasant in the land, but not so in India. "The Brahman caste is sprung from the gods," says the sacred Brahmana. The evils of caste are not only seen in the manner in which they hold the people of India, but they do not allow those of certain caste to go out of India under any consideration.

The influence of caste, even on those whom it would seem have no faith in it, is seen in the fact that individuals have been known to go from India, and thus break their caste, spend years in England and in America, and finally on

returning to India, by the process of paying a large amount of money, and certain most horribly filthy acts of purification, return to their caste. This is not supposed in some cases that are mentioned to be from principle, but rather as a matter of policy, as the inconvenience they would undergo should they not do this would be great indeed. The influence of missionary teaching among the women in the Zenanas, and other missionary agencies, are having a tendency to gradually break down this iron rule. But it is something that only dies as the grace of Christ enters and renews the heart of the individual.

We conclude with a quotation from the celebrated Dr. Duff, who was for many years a missionary in India: "What, then, can exorcise this demon spirit of caste? Nothing—nothing—but the mighty power of the Spirit of God, quickening, renewing, and sanctifying the whole Hindoo soul! It is grace and not argument regeneration of nature and not an improved policy of the Government; in a word, the gospel, the everlasting gospel, and that alone, savingly brought home by the energy of Jehovah's Spirit, that can effectually root out and destroy the gigantic evil. . . . As caste and idolatry sprang up together from the same rank soil of old nature, growing with each other's growth, and strengthening with each other's strength, luxuriating in mutual embrace and mysterious wedlock for untold ages, flinging abroad their arms, branching so long and broad as to smite the whole land with the blight of their pretentious shadow, both are destined to fall together. The same cause will inevitably prove the ruin of both. The same light of sound knowledge, human and divine, accompanied by the grace of God's Spirit, will expose the utter folly and irrationality of idolatry and superstition, and, at one and the same time, lay bare the cruelty and injustice of that strange half natural, half artificial caste system which has done so much to uphold them."

WHAT TRUE CONVERSION MEANS.

J. O. C.

It has been well said that every one who has been genuinely converted to God, will immediately seek to lead others to the same fountain from which he himself has drunk the water of life. A notable example of this is seen in the course pursued by two converted Mohammedans of India. They came a long way to hear a missionary preach. On leaving for home, they asked the missionary to give them each a copy of the Testament from which he had read to them. He told them at first that they could not read it. "But," said they, "we will have it read to us." On being asked how they would get it done, one replied, "When a peddler or a tax man comes round, we will make him read to us before we buy anything or pay our taxes." They each received a Testament, and the incident was thought of only as one of these things common to missionary life. Four years after, the missionary visited a town not far from the one in which the two men lived, when they came to him bringing the entire population of their village to be baptized.

This demonstrated to the missionary that they could not only get the Bible read to them, but that they could also do something to impress its truth upon others. Theirs was genuine conversion to Christ,—one which led them to imitate Him whom they had chosen for their Master. If those in enlightened lands appreciated as well what the Lord has done for them, what a change for the better would be seen!

RELIGION AND THE STATE.

J. O. C.

THERE is a tendency in various countries to form a closer relation between civil government and religion. The principal reason assigned for this is that the increase of crime demands a moral remedy to be administered by the civil laws of the commonwealth. The movement generally takes form in two directions, namely, in the demand for stricter Sunday laws, and compulsory reading of the Bible in the public schools.

In seeking to enact strict Sunday laws, the promoters of the movement deny any wish to change, in the least, the present relation of the church and the state. On the other hand, they unanimously assert that the interests of the two should be forever kept separate. But it is declared that to maintain Sunday rest is to insure order and peace in a community, which it is the duty of every commonwealth to provide. Thus Sunday laws are made to appear as civil, or police regulations, which are in no way calculated to interfere with a man's personal relation of faith and obedience to God, and are therefore, in no sense, religious enactments.

The same theory maintains that the Bible in the schools is necessary in order that children, who are prospective citizens of the commonwealth, and therefore the wards of the state, may be educated in morals, without which they cannot properly discharge the responsibilities of citizenship soon to be laid upon them. This point is emphasized by the fact that many children have no moral training at home, and not being required to attend church, they are abandoned to the liability of developing into criminals unless the state steps in to counteract the environments by supplying the lack through the public schools.

It certainly is to be regretted that some children are not trained in virtue and morality, either at home or in the church. Could all have the benefit of a proper religious training from infancy, it would undoubtedly be a safeguard against crime, as well as a stimulus to a high standing in citizenship. But does it follow, because the church and the home are unfaithful in the discharge of religious duties, that the state should then assume their prerogatives, and in addition to her civil duties, attempt the teaching of religious doctrines?

Doubtless some are ready to answer this question at once in the affirmative. But there are some principles underlying this whole matter, which it is well to consider before drawing the final conclusion. The first form of government committed to man was paternal, or instructive. This was the criterion in the patriarchal age; but as families increased and divided, and individual interests became, in a measure, antagonistic, another form of government was instituted which would meet the necessities of the situation, and yet not encroach upon the ground covered by the previously existing polity.

Man was endowed with certain rights before any civil government had an existence. These are man's still, not by virtue of civil law, but by the gift of God. They are his natural rights. Civil government having no power to bestow these rights, can properly have no authority to infringe upon them. The only province of civil government is to protect rights already possessed. And no matter how infinitesimally small a man's right may be, it is the duty of government to protect it against any encroachment.

One of the God-given rights of every man is to exercise parental authority in his family. It is the privilege of parents to decide what rules shall

govern in their respective households, without regard to how others govern in their families. It is also their privilege to instill just such principles, and teach just such behavior toward themselves and all others, as they may think proper and right. This authority is received from God, through the teaching of his Word, in such expressions as: "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6); and, "Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6:4.

By these injunctions the parents are alone made responsible for the moral well-being of their children, and are consequently given absolute control of their moral training. The government has no such credentials, and therefore has not the least right to interfere with the direction of any household, unless, perchance, its inmates are jeopardized in life or limb by the despotic sway of unnatural parents. In this case the civil power may step in and protect the child from injury.

The church, like the family, is paternal in its government. It, too, decides its own tenets of faith and rules of discipline. The church holds a commission from heaven to preach the gospel, and administer the ordinances thereof. By virtue of that commission it rightfully extends its occupation to become the guardian of family morals. But while the church is thus permitted to give religious instruction to as many families as wish it, there are certain limits beyond which it has no right to go. The church may counsel parents how to train their children for heaven; but it has no commission to usurp authority over the children, because that has been reserved to the parents alone.

REAL FORGIVENESS.

E. J. W.

THE Old Testament is full of promises of forgiveness. When one of the people sinned, he was to make the proper sin-offering, and the promise was, "And it shall be forgiven him." Lev. 4:26. So the prophet Isaiah said: "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:6, 7.

Some have thought that pardon before the death of Christ was not real, but only typical, though what sort of a thing a "typical pardon" might be, they have not told us. But the pardon which David received was so real as to cause him to exclaim: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." Ps. 32:1, 2. The forgiveness which David received was such as took away the sin, so that the Lord did not any longer account him guilty. If that was not actual forgiveness, we should like to have some one tell us what more than that actual forgiveness could do for a man.

This blessedness was Abraham's when his faith was counted for righteousness. Abraham was the father of the faithful; for he "against hope believed in hope." He had faith in Christ, who, it had been promised, would be descended from him, when he had no child, and when it was utterly impossible, humanly speaking, that he should ever have one. He is called the father of the faithful, because he exercised stronger faith than any other man who ever lived. But faith now-a-days always brings the fullness of pardon, and Abraham's greater faith must have brought

the same thing to him. And so it did, as the Scriptures plainly declare.

Abel likewise, by his sacrifice of faith, obtained witness that he was righteous. Heb. 11:4. But if he was righteous, he had been cleansed from sin; for no man can be righteous before his sins are forgiven. Of Enoch we read that he walked with God. That is the same as saying that he was at peace with God; for two cannot walk together, except they are agreed. But peace comes only after the faith which brings pardon. Enoch could not have walked with God if his sins had been upon him; but if his sins were not actually forgiven, then they were actually upon him. Forgiveness must precede a righteous life; therefore to say that there was no actual forgiveness before Christ came, is the same as saying that there were no men who were actually righteous before the resurrection of Christ, but that all were hypocrites. Thus the theory of typical or pretended pardon dishonors both God and men.

There is, however, a real difficulty in the minds of some who have no notion of denying God's Word, which declares that from the earliest ages men were actually forgiven, and were actually righteous. That difficulty is this: All the blessings that come to men, come by virtue of what is called the "second covenant," of which Christ is mediator; but that covenant was not ratified until the death of Christ, and Paul says: "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb. 9:17. Then how was it possible for men before the days of Christ to receive the blessing of forgiveness, which is promised only in the second covenant?

A verse in the fourth of Romans will serve to answer this. The apostle, after telling how Abraham received the righteousness of faith, says that he believed God, "who quickeneth the dead, and calleth those things which be not as though they were." Verse 17. God can make a thing that is not just as real as though it actually existed. How is that? The answer is in Heb. 6:13-18: "For when God made promise to Abraham, because he could swear of no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

The promise which God made to Abraham was confirmed in Christ. His faith was counted for righteousness, by virtue of the Seed which was to come. And although God cannot lie, he confirmed his immutable promise by an oath, and so made it doubly unchangeable. So although all pardon is granted solely by virtue of the blood of Christ, after Christ had been promised it was the same as though he had actually been slain. So sure is the promise of God, that Christ is called "the Lamb slain from the foundation of the world;" for the promise that was made to Abraham was nothing more than the promise made to Adam.

There is but one plan of salvation. "Jesus Christ, the same yesterday, and to-day, and forever," is the centre of that plan, and the grace of God through him has been equally abundant in all ages since sin entered into the world. "For the same Lord over all is rich unto all that call upon him."

Bible Student.

SABBATH-SCHOOL LESSONS.

LETTER TO THE HEBREWS.

Lesson 26.—June 28, 1890.

HEBREWS 10 : 21-25.

1. WHERE is our High Priest? See Heb. 8 : 1, 2.
2. To what purpose did he go to heaven as a priest? Heb. 9 : 26.
3. Are we said to go into the sanctuary, or holies? Heb. 10 : 19.
4. How may we approach the throne? Verse 22, first part.
5. How does faith come? Rom. 10 : 17.
6. What is necessary to full assurance of faith? See note.
7. What is a true heart? *Ans.* A heart that clings to the ground of faith, the Word of God.
8. What is said to be done to the heart? Heb. 10 : 22.
9. What is said to be sprinkled upon the heart to purify it? See 1 Peter 1 : 2 ; Heb. 12 : 24.
10. Is the heart literally sprinkled with blood?
11. How is the blood of Christ applied to our hearts? *Ans.* By our faith and the work of the Holy Spirit.
12. How should we hold our profession of faith? Heb. 10 : 23.
13. What is said of him that wavereth? James 1 : 6.
14. Why are we encouraged to hold fast without wavering? Heb. 10 : 23, last part.
15. What is meant by considering one another? *Ans.* Having regard for ; watching over for good. Verse 24.
16. What is meant by "provoke"? *Ans.* To incite ; to stimulate.
17. Unto what should we incite one another?
18. What should we not forsake? Verse 25.
19. What should we do in our assemblies? *Ib.*
20. Is the duty to exhort one another confined to meetings?
21. Does the apostle specify any particular time for assembling?
22. What special reason is given why we should exhort one another?
23. To what day does the apostle here refer? *Ans.* The day of which he has spoken, when our Redeemer will come again. He has introduced no other.
24. Is it, then, true that we can see the day approaching? Matt. 24 : 3, 32, 33, etc.

NOTE.

Full assurance of genuine faith is unwavering confidence in God, with knowledge of his Word and implicit belief of the Word. The clearer the Word is to our understanding, the better is the chance for full assurance of faith ; for how can we have faith in that of which we are ignorant? The mystical system of interpreting the Scriptures, by which they are made to mean anything that can be imagined, precludes faith. Under that system, the mind is filled only with fancies, while faith is something substantial. This subject is fully considered in the next chapter.

Lesson 27.—July 5, 1890.

HEBREWS 10 : 23-29.

1. To WHAT are we exhorted to hold fast? Heb. 10 : 23.
2. What incentive have we for holding fast our profession? *Ib.*
3. For what must we consider one another? Verse 24.
4. What should we not do? Verse 25, first part.
5. While holding fast and meeting together, what should we do? *Ib.*, last part.
6. What promise is given to those who do thus? Mal. 3 : 16, 17.
7. What hope is there for those who sin willfully in the full light of truth? Heb. 10 : 26.

8. To what alone can such look forward? Verse 27.

9. Are there any in the world who have not sinned? Rom. 3 : 9-12, 23.

10. Have they had sufficient light so that they cannot excuse themselves for their sins? Verse 19.

11. Is there, then, no hope for any who have sinned? 1 John 1 : 9 ; 2 : 1, 2.

12. What does the apostle say of the one who despised Moses' law? Heb. 10 : 28.

13. Where do we find instructions to this effect? Deut. 17 : 2-6.

14. What notable instance have we of the carrying out of this rule? Num. 15 : 32-36.

15. Of what kind of sin was this an example? Verses 30, 31.

16. What led that man to do as he did? Verse 31, first part. His act was the result of contempt for the law and the Lawgiver. It was a deliberate insult to the Lord ; a defying of his authority.

17. Why could he not have forgiveness? *Ans.* Because he despised the law and its Maker, and cut himself off from the source of forgiveness.

18. What is the nature of the willful sin against which the apostle warns? Heb. 10 : 29.

19. What is the only hope of salvation for men? Acts 4 : 12.

20. Then how can there be forgiveness for one who deliberately turns from Christ, spurning him with contempt, and counting his precious blood as a common thing?

NOTES.

"Not forsaking the assembling of ourselves together, . . . but exhorting one another." Here is undoubted reference to church gatherings for mutual encouragement. The prayer and social meeting is a means of grace which no one can neglect except at the loss of spirituality. Since the words of the apostle were inspired by the Holy Spirit, we have here a divine injunction to assemble for exhortation and prayer. To attend the prayer-meeting and to take part in the service, is a duty which every one who joins the church of Christ takes upon himself. The one who neglects this duty is unfaithful to his church vows. It may be noticed here, for the encouragement of some and for the instruction of others, that the best exhortation that can be given is a humble, grateful testimony of praise to God for his goodness, and of trust in his mercy.

It seems evident, however, from what follows, that the apostle had more in mind than simply the prayer-meeting, and that his language comprehends the entire church as a body of believers. The exhortation not to forsake the assembling of ourselves together is really an exhortation against apostatizing. To forsake the assembling of ourselves together is a mark of indifference. So closely is the assembling of Christians associated with the profession of Christianity, that one who willfully neglects the one, inevitably gives up the other. The members of the church are members of one body ; and when they cease to be as perfectly joined together as are the members of the human body, they cease to live.

"If we sin willfully after that we have received the knowledge of the truth," etc. This language has often been grievously misapplied, and has been the means of discouraging people for whom there was hope. It is a terrible mistake to apply it to those to whom we have been presenting what we see to be truth, and to which they assent, but which they do not give evidence of intending to obey. It is not for us to judge. We cannot know the nature of the soil into which the truth has fallen, and we cannot tell how long it may take for it to take root and bear fruit. Neither should we say that there is no hope for the professed Christian who falls into error. Our God is a God that "pardoneth iniquity, and passeth by the transgression of the remnant of his heritage ; he retaineth not his anger forever, because he delighteth in mercy." Micah 7 : 18.

The twenty-sixth verse should be read in the light of verse twenty-nine. The sin of which the apostle speaks is the sin of one who deliberately turns his back upon the assembly of God's people, and not only sins, but despises the Saviour of sinners, trampling him under foot, and counting his blood as unholy and worthless. He not only defies God's law, but he spurns his offer of pardon. What greater insult could be offered to God?

For such a one there can be no hope, because he rejects the only source of hope.

Note the force of the language of verse 26, as addressed to the Hebrews, in view of what has gone before. The apostle has demonstrated that the sacrifices of the earthly sanctuary never had any virtue to cleanse from sin, but that they typified the one sacrifice of Christ, and that even the shadow has now passed away, since Christ has suffered once for all. He is the only sacrifice for sin ; therefore if one rejects him, there is no hope.

JESUS AND THE SCRIPTURES.

WHEN we hear the Son of God quote the Scriptures, everything is said, in our view, on their divine inspiration—we need no further testimony. This example of the Saviour of the world has settled the question for us at once. . . .

Follow Jesus in the days of his flesh. With what serious and tender respect does he constantly hold in his hands "the volume of the Book," to quote every part of it, and note its shortest verses. See how one word, one single word, whether of a psalm or of an historical book, has for him the authority of a law. Mark with what confident submission he receives *the whole Scriptures*, without ever contesting its sacred canon. . . . Did I say, He receives them? From his childhood to the grave, and from his rising again from the grave to his disappearance in the clouds, what does he bear always about with him in the desert, in the temple, in the synagogue? What does he continue to quote with his resuscitated voice, just as the heavens are about to exclaim, "Lift up your heads, ye everlasting doors, and the King of Glory shall come in"?—It is the Bible, ever the Bible ; it is Moses, the Psalms, and the prophets ; he quotes them, he explains them, but how?—Why, verse by verse, and word by word.

In what alarming and melancholy contrast, after beholding all this, do we see those misguided men present themselves in our days, who dare to judge, contradict, cull, and mutilate the Scriptures. Who does not tremble, after following with his eyes the Son of man as he commands the elements, stills the storms, and opens the graves, while, filled with so profound a respect for the sacred volume, he declares that he is one day to judge by that book the quick and the dead? Who does not shudder, whose heart does not bleed, when, after observing this, we venture to step into a Rationalist academy, and see the professor's chair occupied by a poor mortal, learned, miserable, a sinner, responsible, yet handling God's Word irreverently ; when we follow him as he goes through this deplorable task before a body of youths, destined to be the guides of a whole people—youths capable of doing so much good if guided to the heights of the faith, and so much mischief if tutored in disrespect for those Scriptures which they are one day to preach? With what peremptory decision do such men display the phantasmagoria of their hypotheses ; they retrench, they add, they praise, they blame, and pity the simplicity, which, reading the Bible as it was read by Jesus Christ, like him clings to every syllable, and never dreams of finding error in the Word of God! They pronounce on the intercalations and retrenchments that the Holy Scriptures must have undergone—intercalations and retrenchments never suspected by Jesus Christ ; they lop off the chapters they do not understand, and point out blunders, ill-sustained or ill-concluded reasonings, prejudices, imprudences, and instances of vulgar ignorance.

In a few short years both the doctors and the disciples will have passed away, they shall wither like the grass ; but not one jot or tittle of that divine book will then have passed away ; and as certainly as the Bible is the truth, and that it has changed the face of the world, as certainly shall we see the Son come in the clouds of heaven, and judge, by his eternal Word, the secret thoughts of all men!—*Prof. L. Gaussien.*

From the Field.

NO GARNERED SHEAVES.

ALMOST ripe was the harvest,
 With its wealth of waving grain;
 And I looked for the reapers busy,
 Scattered up and down the plain.
 Oh, I watched till the fields were whitened,
 But no one came to glean;
 And I saw how the reapers, listless,
 Just leaned on their sickles keen!

And I called, "O reapers, hasten,
 There's a chill breath over the plain;
 Ye must gather the harvest quickly,
 And bind up the ripened grain!"
 But the reapers replied, "We're ready
 To join in the harvest home;
 And we wait with our sickles sharpened,
 Till the Master Reaper come."

Oh, where was the Master Reaper,
 That he tarried when fields grew white?
 And why were the reapers listless,
 When their sickles were glancing bright?
 From places made fragrant with blossom,
 All over the fruit-strewn lands,
 They were bringing the choicest of treasures
 For the Master Reaper's hands.

And now, when the Lord of the harvest
 Is calling all over his lands,
 When the laborers, eager and joyous,
 Are hastening with well-filled hands,
 I know, as they pass before him,
 How he looks on his own, and grieves
 For the wasted fields—for the many
 Who are bringing no garnered sheaves.

—Selected.

THE NEW ZEALAND SABBATH-SCHOOL ASSOCIATION.

ANNUAL MEETING.

THE second annual session of the New Zealand Sabbath-school Association was held in the S. D. A. Church at Napier, May 24 to 30, 1890.

The President, Robert Hare, occupied the chair, and opened the session by an address on Sabbath-school work. Brn. M. C. Israel and Thomas Ward and S. Rout spoke on the same subject, and told of the benefit they had derived from taking part in the Sabbath-school. The chairman was empowered to appoint the necessary committees, after which Bro. John Glass was asked to write a paper on "What Steps Can We Take during the Year to Advance the Work?" and Sisters Caro and Daniells on "How to Secure and Hold the Attention," and "The Best Way to Teach the Young."

The Sabbath-school report was as follows: Membership, March 31, 1889, 290; present membership, 393. Cash received, donations and tithes, £28 2s.; Expenditure, £24 15s.; Balance on hand £3 7s.

The Committee on Nominations reported as follows: President, M. C. Israel; Vice-President, Charles Clayton; Secretary, E. Kelly; Executive Committee, Brn. Anderson, Connell, and Sister Bruce. M. C. Israel thought that some younger person should be elected to the office of President. After some discussion, the name of Bro. Harris was substituted for President, and that of Bro. Goldfinch was placed on the Executive Committee. Upon a separate consideration of these names, the amended report was adopted.

John Glass then gave an instructive address on the subject assigned him. Mrs. M. Caro read a very interesting paper on "How Best to Hold the Attention," and Sister Daniells gave an interesting and instructive address on "The Way to Instruct the Young," using blackboards and other illustrations. Brn. Rout, Clayton, and Daniells spoke of the importance of the subjects which had been brought under notice, and hoped to see them put into practice.

The chair then called for the report of the Com-

mittee on Resolutions, which they presented as follows:—

WHEREAS, We recognize the Sabbath-school work, with its carefully prepared Scripture lessons for old and young, and the system of conducting it as recommended by the International Sabbath-school Association, as a very important factor in the work of God; therefore—

Resolved, That we express our thanks to God for the prosperity that has attended this work during the past year; and that we will in future support it by our presence, our prayers, and in all ways in which we can promote its prosperity.

WHEREAS, The sole object of the Sabbath-school should be to lead souls to Christ, and no one can lead others in a way he knows not; therefore—

Resolved, That we recognize and emphasize the necessity of having converted teachers in the Sabbath-school.

WHEREAS, Experience in the Sabbath-school work has shown that its efficiency has been greatly promoted by a systematic correspondence on the part of the officers of the Association; therefore—

Resolved, That we urge the Secretary of the Association to keep in constant communication with the schools, so that she may know the exact standing of each, and thus be enabled to give the instruction required; that the secretaries of the schools be thorough and prompt in sending in their reports to the Secretary of the Association; also that isolated families of Sabbath-keepers should be looked after and instructed in conducting family schools, and in making their reports.

Resolved, That a prayer-meeting be organized among the junior members of the schools, to be held at stated intervals, such meetings to be under the control of the superintendent, or an approved person appointed by him.

After some discussion of these resolutions, the meeting adjourned *sine die*.

M. H. TUXFORD, Sec.

R. HARE, Pres.

THE DECADENCE OF RELIGION IN CHINA.

THE history of China is a striking instance of the down-grade in religion. The old classics of China, going back to the time of Abraham, show a wonderful knowledge of God. There are passages in those classics about God worthy to stand side by side with kindred passages in the Old Testament. The fathers and founders of the Chinese race appear to have been monotheists. They believed in an omnipotent, omniscient, and omnipresent God, the moral governor of the world, and the impartial judge of men.

But gradually the grand conception of a personal God became obscured. Nature-worship crept in. Heaven and earth were deified, and God was confounded with the material heavens and the powers of nature. Heaven was called father, and earth mother, and became China's chief god. Then the sun, moon, and stars were personified and worshipped. China bowed down to the "hosts of heaven." The great mountains and rivers were also deified, and placed among the state gods.

This nature-worship continues in full force to the present time. In the southern suburb of Peking stands a great marble altar to heaven, where the emperor, accompanied by his high officials, worships on the morning of the winter solstice and other occasions. In the northern suburb is a large square altar to earth, where he worships on the morning of the summer solstice. In the eastern suburb there is an altar to the sun, and in the western suburb an altar to the moon. But nowhere in Peking, and nowhere in China, is there a single temple or a single altar dedicated to the worship of *Shang-ti*, the god of the ancient classics. Nature has taken the place of God.

Polytheism and idolatry followed. From the dawn of history the Chinese worshipped their ancestors, regarding the dead as in some sort tutelary deities. This naturally led to the deification and worship of deceased heroes and benefactors, till the gods of China, increasing age by age, become legion. Her well-stocked pantheon contains gods of all sorts and sizes. There are gods of heaven and earth; gods of the sun, moon, and stars; gods of the mountains, seas, and rivers; gods of fire, war, and pestilence; wealth, rank, and literature; horses, cows, and insects.

But the degradation did not stop here. The Chinese sank lower still, and became demon-wor-

shippers. Charms—long strips of paper bearing cabalistic characters in black, green, and yellow—hang from the lintels of most doors, to protect the house against evil spirits. Night is often made hideous, and sleep impossible, by the firing of crackers to frighten away the demons. Almost every village has its professional exorcist and devil-catcher. The fear of demons is the bugbear of a Chinaman's life, and much of his worship is intended to appease their wrath and propitiate their favor. And once a year, during the seventh moon, a gigantic image of the devil himself is carried in solemn procession through every town and village, followed by the populace, and feasted and worshipped.

Animal-worship, too, is rife. In some parts of North China, certain animals are more worshipped than the most popular gods. The fame of even the largest temples is often due, not to the gods they contain, but to the supposed presence of a fairy fox, weasel, snake, hedgehog, or rat. These five animals are believed to possess the secret of immortality and the power of self-transformation, and to exercise great influence over the fortunes of men. Their pictures hang in thousands of homes, and their shrines exist everywhere. I have seen crowds of men, women, and children worshipping at an ordinary fox burrow. And I have seen one of the great gates of Peking thronged day after day with carriages and pedestrians going to worship a fairy fox supposed to have been seen outside the city walls. Any day, small yellow handbills may be seen on the walls and boardings of Peking, assuring the people that "prayer to the venerable fairy fox is certain to be answered."

Thus low have the great Chinese people fallen, literally fulfilling the words of the apostle Paul: "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image like to corruptible man, and to birds, and fourfooted beasts, and creeping things." This is the result of four thousand years of continuous national life. During those long centuries, China has grown enormously in power, wealth, and intelligence. But in religious knowledge the rolling centuries have witnessed only gradual degradation and decay. China "by wisdom knew not God."—*Rev. George Owen, of Peking.*

SPIRITUAL FOOD.

THE spiritual life of an individual is determined by the quantity and quality of his spiritual food. The same rule of growth applies to this part of man's individuality which governs the visible and material part. Neglect and lack of nourishment are no more surely followed by deterioration in the one than in the other. To this fact, however, the great majority of men seem almost entirely oblivious. It is one of those truths which people assent to abstractly, but in which they do not feel a personal, practical interest.

No matter can be of greater importance to the Christian than that of his spiritual growth. The Scriptures recognize this importance by numerous precepts and admonitions, and its prominence is justified by a strong tendency on the part of almost all converts to remain beginners in the school of Christ. They are satisfied with the smallest amount of food which they think will maintain any degree of spiritual life. But it is not alone the quantity of food which interferes with spiritual development. The quality often has an important influence in this direction.

Spiritual food is absorbed by the mind. Whatever the thoughts dwell upon becomes, by the operation of natural law, assimilated to the character. Much, therefore, depends upon the nature of the themes selected for contemplation. Spiritual growth is to be stimulated by the appropriation of the great truths which pertain to the plan of human redemption. This demands earnest study and searching of the

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Scriptures. It is a mistake, however, to suppose that man's spiritual nature can subsist upon mere truth in the abstract. There are many who seem to entertain this supposition. The mere contemplation of a creed or doctrine, as such, is not all that the spiritual nature demands. It is possible to have an understanding of many important points of doctrine—to know whether the seventh or the first day of the week is the Sabbath, whether the soul of man is mortal or immortal, whether the end of the world is near or distant, whether the moral law is binding or abolished—without deriving any great spiritual strength therefrom. It is possible to present these truths in such a way that only the theory of truth is visible, divested of its attractiveness and its power to impress the heart. A system of truth may be reduced to a skeleton of dry bones, so that it meets only with intellectual assent, instead of that practical acceptance which works a change in the individual life. This is a kind of spiritual food in which some people of an argumentative mind delight, but which affords very little material to be assimilated by the spiritual faculties.

The truths of the Word of God appeal not to the intellect alone. That Word is "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit," "and is a discerner of the thoughts and intents of the heart." It appeals to man's gratitude, to his hopes and his fears, and to all those emotions which exert an influence upon his actions. The truths of that Word are not isolated truths, but mutually and closely related. Each derives from this relation an additional lustre and beauty, and most of all from the mighty facts around which all Bible truth centres, and from which all lines of truth radiate,—the life, death, and resurrection of Jesus Christ. Presented in the light of this mutual relationship, all truth will have an effect upon the heart as well as the head, the emotions as well as the reason, and furnish that which is most necessary for the promotion of spiritual growth. But it should ever be kept in mind that this growth can only be promoted by truth alone. Nothing could be worse than the course which some persons adopt, of making the errors and faults of others the principal theme of contemplation. It is upon such material, however, that some persons, especially those of a controversial nature, seem to depend chiefly for their spiritual subsistence.

The letter of the apostle Paul to the Philippians touches upon this point, and contains simple directions, which, if observed, cannot fail to result in building up the spiritual nature. We are directed to think not upon all the error that is in the world, the mistakes of others, and their antagonism to the right; but "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4 : 8. There is doubtless abundant room for the most of us to profit by the admonition contained in this text.

L. A. SMITH.

THE WORTH OF MISSIONS.

I HAVE had twenty-one years' experience among natives; I have seen the semi-civilized and the civilized; I have lived with the Christian native, and have lived, dined, and slept with the cannibal. I have visited the islands of the New Hebrides; I have visited the Loyalty Group; I have seen the work of missions in the Samoan Group; I know all the islands of the Society Group; I have lived for ten years in the Hervey Group; I know a few in the Groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea; but I never yet met with a single man or woman, or a single people, that your civilization, without Christianity, has civilized.—*Rev. James Chalmers, Missionary.*

Upper Burmah is being increasingly afflicted with leprosy.

A mining exhibition is shortly to be opened in the Crystal Palace, London.

In the United Kingdom there is waste land amounting to over 26,000,000 acres.

Cannibalism exists among all the peoples on the Upper Congo east of 160 deg. E. longitude.

Mexico is swarming with brigands. More than fifty of these outlawed gentry have been shot.

It is stated that an Austrian photographer has discovered the art of photographing natural colors.

The Shah has decided to have gaslight in Persia, and has sent to Germany for engineers and workmen.

The vote on the no-confidence motion in the Victorian Parliament resulted in sustaining the Government.

French experts agree that the Panama canal can be completed in nine years by the expenditure of £36,000,000.

An anti-Russian plot has been discovered by the secret police of Berlin, and several arrests have been made.

The Portuguese are among the most illiterate nations of Europe, 82 per cent. of the population being unable to read.

The British Government will consider the proposal for the separation of North Queensland from the present colony.

Mr. Gladstone suspects the Tories of endeavoring to secure the influence of the Pope in the settlement of the Irish question.

Some Nihilists who are supposed to be concerned in a plot against the life of the Czar, are having a secret trial in Paris.

It is stated that Turkey has made arrangements to pay a sixth of the £32,000,000 of the war indemnity due to Russia.

The English Admiralty say that the total abolition of masts and sails in all future fighting ships has become absolutely necessary.

The Korean alphabet is phonetic, and so simple that any one can learn to read in a day. Nearly all the women in Corea can read.

Japan began railroad building twenty years ago. There are now 579 miles in operation, four lines in course of construction, and many others projected.

Mr. Herbert Gladstone thinks that physical training should be as much an article of education in elementary schools as any of the subjects now recognized.

It is said that an English syndicate with a capital of £50,000,000 is making efforts to buy all the flint-glass manufactories in America, and operate them as one concern.

It is stated that there are in England 1,500 genuine co-operative societies, with a membership of over 1,000,000, and which possess in shares and loan capital fully £21,000,000.

A terrible famine is prevailing in the Soudan. There is great mortality on the coast; and in the interior, which is not so accessible to aid, the people are dying by thousands.

The silver bill, which has just passed the United States House of Representatives, is calculated to enhance the value of that metal, and stimulate mine owners to increase their output.

The Salvation Army in London has established a labor bureau in the interests of the working classes, which it is believed will result in the development of co-operative farms and workshops.

The projected Hennepin Canal, in the United States, is to connect the Mississippi and its thousands of miles of branches, with the great lakes. From thence, by means of the Erie Canal and the Hudson River, navigation will be open to the Atlantic, thus completing a truly gigantic system of inland navigation.

The Newfoundland fisheries question, like that of the Behring seas, is kept well before the people by rumors and counter-rumors, that confuse the truth. The French and English war ships are leaving St. George's Bay, and the trouble there is believed to be over for this season, to be renewed with fresh vigor when the next one opens.

It has been suggested in the House of Commons, that France would accept the New Hebrides as compensation for relinquishing her treaty right to fish off the Newfoundland coast.

Louis Kossuth, the famous Hungarian patriot, has been permitted to return to his native land in his old age; but the Hungarian Parliament has just refused him the rights of citizenship.

The Czar has promised the Queen of Denmark, mother of the Czarina, that he will institute a searching inquiry into the Siberian atrocities, and see that the condition of political prisoners is ameliorated.

The Duc D. Orleans, who was recently sentenced to two years' imprisonment for a breach of the law banishing from France all members of the former reigning houses, has been released on the Swiss frontier.

The falls of the Rhine at Winterthur are about to be utilized for developing electricity to be used in lighting, driving machinery, and smelting metals. The engineers hope to obtain 1,500 horse-power of energy from this source.

Prince Bismarck, it is alleged, has not felt himself above engaging in intrigues with a view to disconcerting the Kaiser's plans. The latter has found it necessary to give his quondam Chancellor a word of friendly caution.

In Manitoba, one of the provinces of Canada, a law has been passed abolishing the right of Roman Catholics to have separate schools. A restriction of their liberties which the Catholic citizens are not likely to submit to peaceably.

Peter Laing, a Scotchman who has entered upon his 106th year, seems to have no immediate intention of dying. On leasing a house recently, he remarked to the tenant, "After the seven years is deen, I'm gaun to live in it mysel'."

The rush to the goldfields of the Transvaal region has been unprecedented in history. In three years £150,000,000 of English money has been invested there; and cities have sprung up where four years ago there was no human habitation.

The marine disasters that have occurred at Port Phillip Heads within the past two years having demonstrated the need of a new light-house, the Victorian Government has contracted for the erection of one at a cost of £7952.

French engineers and scientific men are discussing the feasibility of a railroad across the Desert of Sahara. In no other way, it is claimed, can France confirm her hold on her West African possessions and develop her North African provinces.

In Ireland, attempts have been made to hold Home Rule meetings; but they have been proclaimed, and broken up. At Cashel, the police with their batons and Hussars with sabres, charged on the assembly, and several persons were injured.

German papers remark that the new rifle with which the German army is now being armed, is the third which has been adopted by the sages at Berlin since the summer of 1871, and each change has involved an expenditure of 110,000,000 marks.

In different parts of the world, under the auspices of sixteen different societies, there are twenty-seven vessels engaged in missionary work. Six of these are employed in the Pacific Ocean, and sixteen of them along the coast or on the rivers of Africa.

Intelligence has been received of a shocking massacre in Macedonia. A body of Servians, numbering about 300, were surrounded by Arnauts, a race of half-civilized people belonging to Albania, and 40 of them brutally massacred. The remainder were taken prisoners by the Arnauts.

By a recent accident on one of the California railway lines, not far from San Francisco, thirteen lives were lost, and many persons seriously injured. The train crossed a river over a draw-bridge at the place where the accident took place; but the bridge had been left open, and the train dashed into the river beneath.

The following clipping shows what the disposition to worship leads men to do, when not guided by the light of divine revelation: "A missionary in Java, walking through a village, entered several houses, and in every one was an idol. In one he saw an engraving of the French Emperor Napoleon, before which incense was burning, and an old man was bowing and paying it honor and praying for a blessing. When asked why he worshipped a European engraving, he replied, 'Oh, we are not particular; we worship anything.'"

Health and Temperance.

THE SLAVE OF A BOTTLE.

I KNOW a young fellow, broad-shouldered and tall,
With a beautiful smile and a classical face.
His hands and his feet are exquisitely small,
And he moves and he speaks with a dignified grace.
Of his birth and degree
He is proud, one can see,
And yet the poor slave of a bottle is he.

Advice he will never accept from a friend ;
"It may be, all true," he'll admit, "what you say ;
But let those without brains upon others depend.
I happen to have some ; I'll go my own way,
Unfettered and free,
In blessed liberty."
And yet the poor slave of a bottle is he.

And when called by his master he quickly obeys.
And soon loses dignity, beauty, and grace ;
The charming smile turns to an idiot gaze,
And the mask of a clown hides the classical face.
Ah! the worst slavery
That ever could be
Is his ; for the slave of a bottle is he.

—Margaret Eytunge.

PHYSIOLOGY OF THE BRAIN AND NERVES.

THE chief organ in the nervous system is the brain. This is the great centre from which emanates the nerve force which vitalizes and energizes every part of the body. It is the seat of government in the vital domain, the nerves being its servants through which it receives information of the external world, and by means of which it is able to execute its mandates in all parts of its province, even extending beyond itself and the limits of the body, and operating upon external things through the medium of its instruments.

As before stated, the brain is made up of a series of ganglia, each of which has special duties to perform. We can only understand the functions of the brain as a whole by studying the functions of each of the separate groups of cells which compose it. This has been done with the greatest care, and very recently results have been obtained which throw great light on this hitherto most complex and mysterious subject.

We may subdivide the brain into five principal parts, which greatly differ in general configuration, and which, although they are in the most intimate connection with each other, yet are invested with thoroughly different functions.

1. The *medulla* forms the connecting link between the spinal cord and the brain. It is a small cord, about an inch long, and weighing no more than two drachms ; yet it must be looked upon as the most vital part of the whole system, for injury to it proves immediately fatal. The most important function of the medulla is to cause and to regulate the respiratory movements, and the point in which this respiratory centre is situated is called the *vital knot*. The entire brain above the medulla may be removed in an animal, and the latter may yet continue to breathe ; but destruction of the medulla asphyxiates it at once. The same organ also regulates the heart's action. The medulla is never at rest as long as life lasts ; for respiration and the heart's action continue during sleep as well as in the waking condition in a typical manner.

The medulla is likewise the centre of action for the blood-vessels. These are not always equally distended by the circulating liquid, but may contract and dilate, as is seen in sudden blushing and pallor, under the influence of diverse mental emotions. The insensible perspiration of the skin, which, like respiration, is also going on constantly, is likewise under the influence of the medulla.

A pointed illustration of these facts is given by the symptoms of the peculiar disorder known as sun-

stroke. This affection is occasionally observed in hot weather in persons who are exposed to the direct rays of the sun, and who have at the same time to undergo exertion ; yet it has been known to come on at night, in persons sleeping in the pestilential atmosphere of overcrowded and badly ventilated barracks or cabins, and in children shut up in a stifling bedroom after having been exposed to great heat during the day. It would therefore be more appropriate to speak of heat-stroke ; for the disorder really consists of a great and sudden rise in the temperature of the blood, which in this state acts as a poison on the medulla. The perspiration of the skin is suddenly arrested, and as the evaporation of sweat on the surface of the body is intended to produce cold, and thus to neutralize the effects of the external heat, the closure of this safety-valve causes a further rise of temperature, which paralyzes some or most of the centres in the medulla. The worst kind of heat-stroke is that in which the centres for respiration and the heart's action are affected, as fatal asphyxia or syncope is the result. A person who may be walking in the street or working in a field is seen suddenly to drop down as if shot or struck by lightning, and dies in a minute or two. A fatal issue is in such cases so rapid that there is no chance for any treatment to do good, more especially as the means which would be of the first importance, viz., ice and plenty of cold water, are usually not at once at hand.

The second kind of sun-stroke is owing to paralysis of the centre for the blood-vessels in the medulla, whereby apoplexy is caused. In such instances the symptoms are not quite so sudden, and death may often be averted. The illness begins with mental disturbance—there are delusions and hallucinations, followed by mania, and the patient may commit suicide or homicide. This stage of excitement lasts for a short time, and is succeeded by a period of depression. The patient becomes sleepy, insensible, and may die in a state of profound apoplexy. Life is, however, often saved by drenching the body with cold water, and applying ice to the head. The overheated blood is thereby cooled, and the medulla roused from its torpid condition.

The movements of swallowing, which require for their proper execution a co-ordinated action of the lips, tongue, palate, and gullet, are likewise under the immediate influence of the medulla. The same organ contains a centre for the physiognomical play of the muscles of the face, and another for articulate speech, that is, the pronunciation of vowels and consonants in such fashion as to form words.

All these different functions of the medulla which we have considered are automatic or mechanical, that is, independent of volition, intelligence, or any other of the higher mental processes ; and they may therefore continue where the higher centres in the brain have been either experimentally removed, or disorganized by disease.

2. The next great division of the brain which we have to consider consists of the *pons*, or bridge, and *optic lobes*, and is the centre for still more complicated actions than those over which the medulla presides. The functions of these parts have been chiefly made known by experiments on living animals. One which is left in possession of these parts, but from which the higher portions of the brain have been removed, will remain quiet day by day, without giving any signs of life, and, unless artificially fed, will ultimately die of starvation, without feeling the pangs of hunger, and without suffering in any way. As soon, however, as its repose is disturbed, it will give signs of life.

3. The *cerebellum*, or little brain, which is intimately connected with the preceding and following divisions, was formerly believed to be the seat of the reproductive faculty and desire ; but this view has recently been shown to be incorrect. Nor has the cerebellum anything to do with reason, volition, or

consciousness ; for animals which are deprived of the higher centres, yet left in possession of the cerebellum do not show any spontaneity of desire or action, and will, for instance, die of starvation with the utmost indifference. If, however, the cerebellum be removed, the animal will move about as if it were drunk. It is not paralyzed, and will endeavor to carry out certain movements ; but there is an utter want of precision, and even the most desperate efforts do not succeed in steadying the body. The cerebellum is thus shown to be the organ of equilibration of the body ; and this conclusion from physiological experiments has been corroborated by observations of disease of the organ in man. It is likewise known that the different portions of the cerebellum have different parts allotted to them in this respect. One part prevents us from falling forward, another from falling sideways and from constantly turning round in a circle, while a third is intended to secure us from falling backward.

FUNCTIONS OF THE CENTRAL GANGLIA.

4. The *central ganglia*, which constitute the fourth great division of the brain, have the function to render certain complex movements which are intimately connected with sensations, and which are, in the first instance, only excited by volition and consciousness, gradually, as it were, mechanical and automatic. The object of this contrivance is to save time and trouble to the highest portion of the brain, viz., the gray surface of the hemispheres. It is intended that these latter should only be occupied with the most important manifestations of life. The central ganglia may therefore be said to be the confidential servants or private secretaries of the hemispheres, and undertake a good deal of drudgery, in order to leave the gray surface at liberty for the finer and more difficult kinds of the work which falls to our lot in life. Thus we have, in childhood and youth, to learn the actions of walking, talking, writing, dressing, dancing, riding on horseback, decent eating and drinking, singing, playing of musical instruments, etc., by countless conscious efforts on the part of the hemispheres ; and full attention is necessary in the beginning in order to enable us to carry out such movements in a proper manner. But the older we grow, the more frequently we have directed our minds to all these forms of activity, the less effort will eventually be necessary on the part of consciousness and volition ; and ultimately all such movements will be performed mechanically, and without much, if any, attention to them on the part of the gray surface of the brain. A man who is in the habit of writing much never thinks of the way in which he forms his letters on the paper, over which his pen seems to fly quite mechanically. The same holds good for the various kinds of needlework, embroidery, playing on the piano, the violin, etc. If, each time we do anything of that sort, a conscious effort were necessary for all the different parts of which the action is composed, the time at our disposal would not suffice for the hundredth part of the work which we actually get through in life ; and some forms of activity, such as finished piano and violin playing, would be utterly impossible.—*Home Hand-book of Hygiene and Medicine.*

WOMEN AND THE WEED.

THE practice of smoking is becoming increasingly prevalent among women. A growing number of our English ladies are imitating the example set them by the beautiful Circassians, the ladies of the Persian and Turkish harems, the South American girls, the negresses of Havana and Manilla, and not a few women in Holland and Russia. If the practice once gains a recognized footing in England, it will be difficult to uproot it. And if the female nature is affected by tobacco as it is by alcoholic beverages, it will be far more difficult for a lady who has once acquired the habit to abandon it than it is for a man

to do so. And we all know how difficult it is for a male smoker to abandon his pipe. The present, then, is the time when the practice must be most strongly condemned, if it is to be condemned at all. We need hardly say that we most strongly object to it. The thought of seeing ladies breathing out the smoke of perfumed cigarettes is most repulsive. The habit seems to us most unladylike. But there is a stronger objection to it than any of these. This has been stated by Dr. Richardson in words which all who are tempted to smoke, just for fun, will do well to ponder: "I do not hesitate to say that if a community of both sexes, whose progenitors were finely formed and powerful, were to be trained to the early practice of smoking, and if marriage were confined to smokers, an apparently new and physically inferior race of men and women would be bred up."—*Christian Commonwealth*.

The *New York Observer*, in commenting upon the newly discovered process of making whisky out of old rags, says: "We see nothing remarkable about this. Every one knows that nearly all the old rags now in the country are manufactured out of whisky, and there is no apparent reason why the process of conversion may not work as well one way as another. From whisky to rags and from rags to whisky. What a beautiful business it is!"

PUBLIC services are held each Sabbath, seventh day, in the following cities, to which all are cordially invited:—

| Place and Address of Meetings. | Time of Meeting. | |
|---|------------------|---------|
| | Sabbath-School. | Church. |
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| AUCKLAND—Machelvie St., Surrey Hills - | 2:30 p.m. | 10:30. |
| BALLARAT—Societies' Hall - | 2 p.m. | 3 p.m. |
| HOBART—Baptist Chapel, Harrington St. - | 2:30 p.m. | 11 a.m. |
| NORTH FITZROY—Federal Hall, 14 and 16 Best St. - | 9:30 a.m. | 11 a.m. |
| PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall - | 2 p.m. | 3:15 pm |

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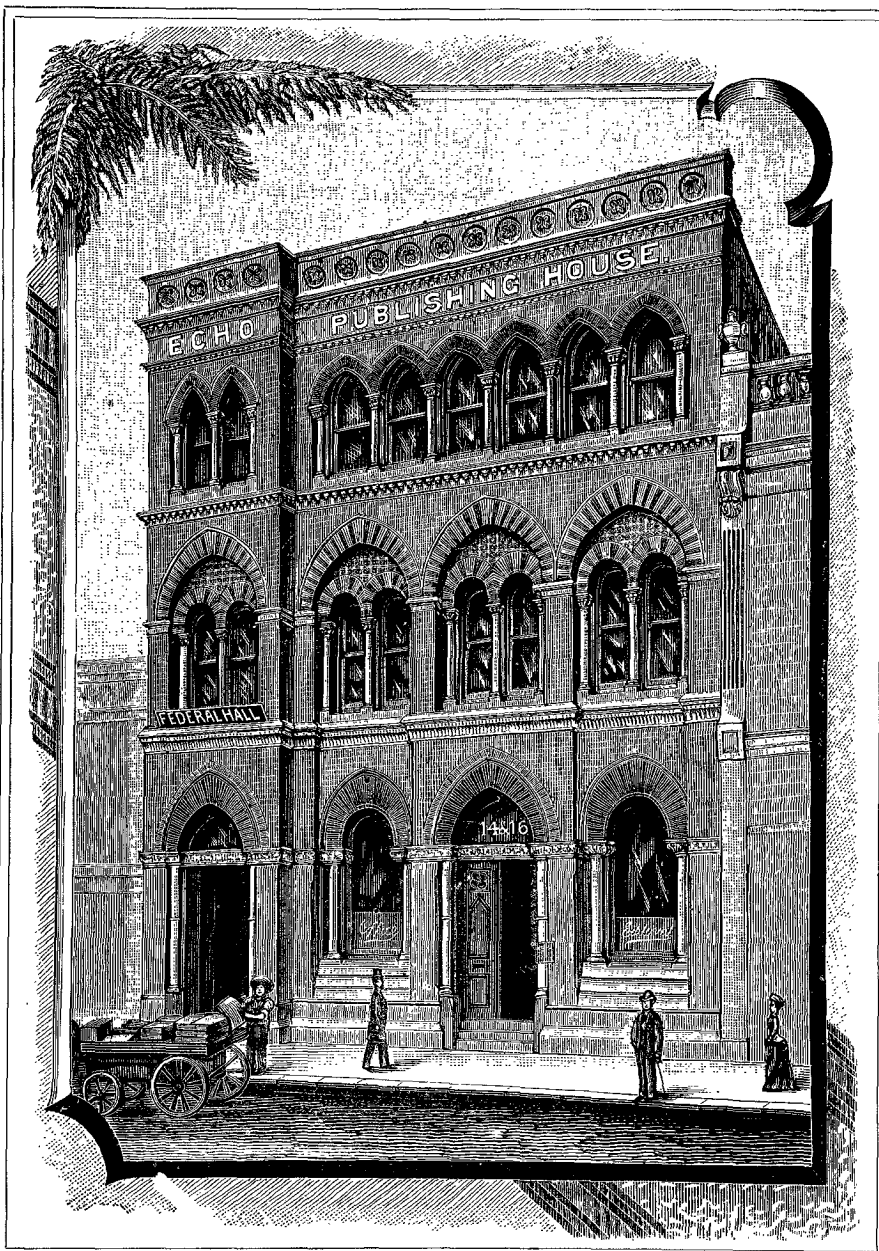
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Bible Echo and Signs of the Times.

Melbourne, Australia, June 15, 1890.

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We send no papers out without their having been ordered. Hence persons receiving the BIBLE ECHO without having ordered it, are being supplied by some friend, and they will not be called upon to pay for the paper.

PRIVATE letters from S. N. Haskell, one of our associate editors, inform us that he is at present in Japan. After a short stay and another brief visit to China, he will sail for Australia, where his friends are waiting with glad expectancy to receive him.

OVERLAND TO MELBOURNE.

THE scheme of connecting Australia with London by railway is being talked up considerably by some of the papers; and upon reflection does not appear to be so impracticable as it might at first seem to be.

On the projected line, the traveller to London would journey to Adelaide, and from thence to Port Darwin on the northern shore of Australia over the line which is now well along under construction by South Australia. He would then ship for a six days sail to Singapore on the southern extremity of the Malay Peninsula. From there to Calcutta, and thence north into the Russian territory, where, with the filling up of two short gaps—one from the British Indian territory to Bokhara, and one along the south shore of the Caspian Sea—the route would be complete. The traveller would then traverse Russian territory, Prussia, and on to the channel, across to Dover and then to London. The trip would occupy about twelve days less than it does by water under the present arrangement.

The most important gap to be supplied is that from Singapore to Calcutta, which is said to be even now under survey by Sir Andrew Clarke. As to the feasibility of the proposal, there can be no question; as to its paying qualities, there would be. But there is no doubt but that many would prefer such a ride on a well-equipped trans-continental train to an experience with the waves and billows and other pranks of old Neptune.

WE have received quite a large number of subscriptions, which we were instructed to begin with the June 1st issue. But we are not able to fill them all, as there has been a much greater demand for that number than was anticipated. No subscriptions in the future will date back of the present, and it would be well if they would date with the current number of the ECHO; for it is difficult to keep a supply of back papers, although after the first of July we shall endeavor to do so. We are very happy to report an increasing list of subscribers, and to receive evidences that the paper is being read with interest and profit.

GOOD MOTIVES.

It is a very pertinent question which the psalmist raises, "Who can understand his errors?" and a very appropriate sequel is formed by the prayer, "Cleanse thou me from secret faults." It requires the closest scrutiny of our lives to reveal to us any defects. We are so apt to judge of our actions by our motives and intentions, or by what we imagine our motives to be. But we are not capable of discerning our motives. "The heart [or motives] is deceitful above all things, and desperately wicked. Who can know it?" God only knows what is really in our hearts. Of the real condition of the heart, we and others have no better index than the outward actions. Let us not, then, excuse ourselves in wrong doing under the cover of having "good motives." God's law, as interpreted by Christ, is the great rule of action, and our only motive should be to keep that law in thought and action.

This law, magnified and impressed on the heart, is the best detector of wrong doing. Any other standard which we may erect is sure to be faulty, and will lead us into serious faults, which we very likely cannot understand. Secret faults lurk in the heart under the cover of a false conscience or a sinful heart.

But however insensible men may be to their own faults, it is not so in regard to the faults of others. Every one of us will estimate his moral perceptive power by his ability to point out the failings of others. A better test would be obtained if we first plucked "out the beam out" of our own eyes.

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." It is not the magnitude of the matter that makes it fair or unfair. As a man deals with his fellow-men, so will he deal with God. He that is unfaithful in the mammon of unrighteousness, will never be intrusted with the true riches. The children of God should not fail to remember that in all their business transactions they are being proved, weighed in the balances of the sanctuary.

Christ has said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Wherefore by their fruits ye shall know them." The deeds of a man's life are the fruit he bears. If he is unfaithful and dishonest in temporal matters, he is bringing forth briars and thorns; he will be unfaithful in the religious life, and will rob God in tithes and offerings.

The Bible condemns in the strongest terms all falsehood, false dealing, and dishonesty. Right and wrong are plainly stated. But too often a slight deviation from truth, a little variation from the requirements of God, is thought to be, after all, not so very sinful, when pecuniary gain or loss is involved. But sin is sin, whether committed by the possessor of millions, or by the beggar in the streets. Those who secure property by false representations are bringing condemnation on their souls. All that is obtained by deceit and fraud will be only a curse to the receiver.—Mrs. E. G. White.

STEPS are being taken for the formation of Scripture Education Leagues throughout our colony. An enthusiastic initial meeting was recently held in Hawthorn, one of Melbourne's suburbs, from which it is anticipated the work will greatly extend. At this juncture, one of our corresponding editors, J. O. C., introduces a series of articles setting forth what we believe to be the true relation of church, or religion, and state. We hope these articles will receive the careful study they deserve. The subject is one of rising importance in these colonies, and it is one upon which every individual should become intelligent.

A CORRESPONDENT asks us to explain the text that says, "A nation shall be born in a day." The correspondent did not state where the text is to be found, and we suspect that there is a little of the home-made element in it. The nearest to it we know of is Isa. 66:8: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."

In our opinion, this does not refer to the call of the Gentiles or the ushering in of the millennium in the commonly accepted sense of that term, as the passage is very frequently applied. The second coming of Christ to raise the dead and bring life to his people will usher in an everlasting reign of peace and righteousness. This is spoken of in the preceding chapter, 65:17-25, and also in this chapter. Also Christ's coming with judgments on the wicked is brought out in verses 15 and 16: "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many."

The expression under consideration is a very peculiar and expressive one; the earth is represented as giving birth to a nation, or multitude, at once. This certainly must prefigure the resurrection of the dead. A similar expression is used by the same prophet in chapter 26, verse 19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

AFTER an absence of two or three months, we are glad to welcome to our table once more the London Churchman, whose scholarly articles take a wide scope of practical topics.

OBITUARY.

It is our sad duty to record the death of our dear brother, Robert Macksey, which occurred on May 29, at the residence of his daughter in Brunswick. Father Macksey was in his eightieth year. He suffered an attack of the prevailing influenza, and through the infirmity of age this led to rapid consumption, which was the cause of his death. During his illness, he was in the hands of loving and attentive friends, who in every possible way ministered to his comfort.

Brother Macksey came to Australia in the early days, and endured, with others, the rigors of pioneer life. He embraced what we believe to be present truth in 1886; and by careful investigation became fully established in every point, and united with the church in Ballarat. His Christian experience deepened, and his path grew brighter, as a shining light, unto the perfect day. His death-bed was a constant scene of praise and thanksgiving. He met the last enemy, as he triumphantly exclaimed, "without a doubt, without a fear." He rejoiced in the Truth, and gloried in Christ his Saviour.

His life was a testimony to the grace of God, his death even more so. He rests a little while in hope; soon, with all the faithful, he will be called to inherit everlasting life.

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